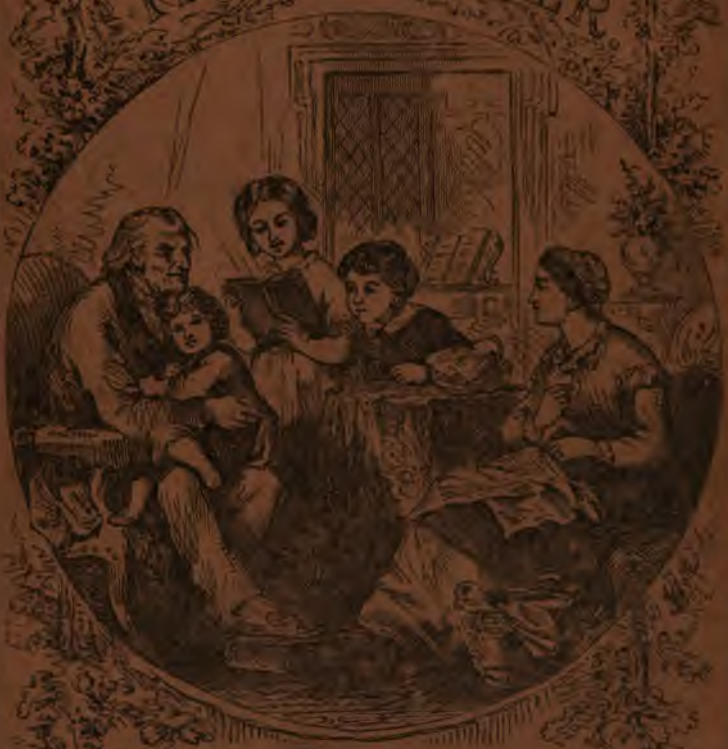
The Standard Series. No. 3.

SARGENT'S STANDARD THIRD READER



BOSTON:
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SARGENT'S STANDARD SERIES.—No. 3.

THE

STANDARD

THIRD READER

FOR

PUBLIC AND PRIVATE SCHOOLS.

CONTAINING

EXERCISES IN THE ELEMENTARY SOUNDS; RULES FOR ELOCUTION, &c.
NUMEROUS CHOICE READING LESSONS; A NEW SYSTEM
OF REFERENCES;

AND

AN EXPLANATORY INDEX.

BY

EPES SARGENT,

AUTHOR OF "THE STANDARD SPEAKER," "THE STANDARD FIFTH READER,"
"THE STANDARD FOURTH READER," ETC.

ONE HUNDRED AND TENTH THOUSAND.

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PREFACE.

A READER which is true to its name should be composed of such exercises as are best adapted to its specific purpose. In the attempt to make it at the same time a Reader and a didactic or scientific manual, neither object is likely to be gained. This is the testimony of our most experienced teachers; and, under a conviction of its truth, it has been my aim in this collection to present, for the most part, such pieces as convey, in a concrete and attractive form, some salutary moral, or are fitted to inspire that affection for the beautiful in nature, which is so elevating in its influence, and which cannot be cultivated too early in life.

It has also been my endeavor to reconcile simplicity with sound literary taste and an accurate style. Too many writers for the young, in striving to be simple, have been merely feeble or insipid; and let it not be supposed that their mistake is not detected by the class to whom they address themselves. Could they hear some of the comments of their juvenile critics, they would not so undervalue the discernment of the young.

The system of references, which has been so much approved in the author's Fourth and Fifth Readers, has been introduced into this on a scale sufficiently comprehensive to direct the attention both of pupil and teacher to besetting faults in elocution, and to lead to a habit of referring to a dictionary for words, the meaning or pronunciation of which may not be known with certainty.

The introductory exercises on the elementary vowel sounds will be found unusually complete, and, in practice, very efficacious in supplying the pupil with a good stock of formulas in pronunciation, and initiating him into accurate habits of articulation. To render these exercises more convenient for reference, the representative words have been arranged in alphabetical order, so that the pupil can at once satisfy himself whether a word, the vowel or consonant sound of which he would verify, is in the list. The marks of reference in the

reading lessons supersede the necessity of any further examples under the elementary sounds than are given in the selected words themselves: but, should it be thought desirable, examples may be easily multiplied on the black-board or slate, according to the suggestions offered on page 47 of the Standard Fourth Reader.

A list of the consonant combinations of the English language is given; and as the same consonant letters (with a few exceptions) always represent the same sounds, it has been deemed unnecessary to cumber the page with repetitions of examples. A single example perfectly enunciated is obviously sufficient. The author is persuaded that the exercises in this volume, on the elementary vowel sounds and consonant combinations, present, in a compact form, all that is essential to practice, in the attainment of a good articulation.

Questions on the reading exercises have been dispensed with, for the simple reason that every intelligent teacher can propose them far better, because more aptly, himself. The opportunities for them are so numerous, and so readily suggested, that, what with applying the interrogative system to the words of the text, the grammatical sense, the subject-matter and the implied moral, the questions might be multiplied indefinitely, and made to occupy more space than the lessons themselves. Here, as in other cases, it is a good rule to do one thing at a time; to make the reading lesson a reading lesson simply, and reserve for other departments of instruction such questions as may not be strictly relevant to the one object of teaching to read.

In conclusion, the author would express his acknowledgments to those teachers who have aided him by their counsel and encouragement. His thanks are also due to his ever-esteemed friend, Washington Irving, for an unpublished extract from his Life of Washington, now in the press of Messrs. Putnam & Co.

CONTENTS.

*** *The names of authors, alphabetically arranged, will be found in the Explanatory Index at the end of this volume. For an explanation of the marks of reference, see page* 31.

Where the names of authors are Italicized in the following Table, or at the end of pieces in Part II., it is intended to indicate that such pieces have been written or translated, altered or abridged, expressly for this work. Many of the pieces to which no name is attached have also been written for this work.

PART I.

PART II.

EXERCISES IN READING.

PIECES IN PROSE.

PIECES IN VERSE.

DIALOGUES.

THE

STANDARD THIRD READER.

PART I.

*** *The letters* [ɪ], *placed in this volume at the end of a word, refer the reader to its definition in the Explanatory Index.*

Figures at the end of words refer to the corresponding numbers of paragraphs in Part I.

1. THE Alphabet consists of twenty-six letters, of which *a*, *e*, *i*, *o*, *u*, are always, and *w* and *y* sometimes, vowels.

2. *W* and *y* are consonants at the beginning of words; as, *w*ater, *y*oung, *w*ar, *y*outh.

3. A *diphthong*[ɪ] is the union of two vowels in one syllable; as, *ai* in l*ai*d, *oi* in p*oi*nt.

4. A *triphthong* is the union of three vowels in one syllable; as, *eau* in *beau*.

5. The *comma* (,) is the shortest pause in reading: when you meet with it, stop as long as it would take you to pronounce the letter *a*.

6. At the *semicolon* (;), pause as long as it would take you to pronounce the letters *a*, *b*.

7. At the *colon* (:), pause as long as it would take you to pronounce the letters *a*, *b*, *c*.

8. At the *period* (.), or *full stop*, the voice must *generally* fall, and the pause continue as long as it would take you to pronounce the letters *a*, *b*, *c*, *d*, *e*.

9. The note of *interrogation* (?) is used when a question is asked; and it generally requires as long a pause as a full stop; as, *Who is there? Will no one speak?*

10. A note of *exclamation* (!) is a mark of wonder, surprise or admiration; it requires about as long a pause as a full stop, as, *O! Alas!*

11. The *dash* (—) is used where the sentence breaks off abruptly, or where a significant pause is required.

12. The *marks of parenthesis* ( ) are used to include words or marks which could be left out without injuring the sense of a sentence; or, to enclose distinct passages.

13. The *hyphen* (-) is used to separate syllables; also to connect compound words.

14. The *apos'tro-phe* (') denotes the possessive case; as, *John's hat.* It is also used to mark the omission of one or more letters; as, *e'er* for *ever*, *'gin* for *begin.*

15. Marks of *quotation* (" ") include lines or sentences taken from other authors.

16. A *dic'resis* (··) divides two vowels into syllables that would otherwise make a diphthong; as, *Creätor.* It also is placed over a vowel to show that the vowel so marked ought to commence, or form part of, a new syllable; as, *agëd*, *learnëd.*

17. The mark of *accent* (′) denotes that the stress of the voice should be laid on a certain syllable; as, *per'fume*, *per-fume'*.

18. The *mak'ron* (-), which is merely a hyphen placed over a vowel, denotes that the quantity is long; as, *remōte*, *hāte*, *accēde.*

19. The *breve* (˘), when placed over a vowel, denotes that it is short; as, *hăt*, *mĕt*, *pĭt*, *gŏt*, *hŭt*, *crўstal.*

20. An *asterisk* (*), *obelisk* (†), *parallels* (‖), and other marks, are used to direct the reader to some note in the margin, or at the foot of a page, or in an appendix.

21. The *hand* (☞) calls particular attention to a passage. The *section* (§) indicates a subdivision of a subject. When we begin a sentence with a new line having a slight blank space at its commencement, we call it a paragraph. It may be indicated by this sign (¶).

22. A Capital Letter should begin the first word of every paragraph; the first after a period; every line in poetry; proper names of persons, places, ships, &c.; the pronoun *I*, and the injection *O;* the principal words in the titles of books.

23. The abbreviation *etc.*, and the sign &c., are used in place of the Latin words *et cætera*, meaning *and others; and so forth.*

24. According to the table on page 11, there are thirty-four Elementary Sounds in the English language, and six Compound Sounds; of which six, four are compounded by means of a vowel, and two by means of a consonant.

25. The letters *c*, *q* and *x*, do not appear in the following table, because, as representatives of sound, they are not wanted. *C* expresses only what may be expressed by either *s* or *k;* and *q*, only what may be expressed by *kw.*

26. By "Cognate" sounds, we mean a class of sounds related to each other, or resembling each other in sound.

27. An *aspirate* consonant sound is one which, separated as far as possible from the attending vowel sound, requires but a whisper for its distinct utterance.

28. A *vocal* consonant sound is one which, separated from its vowel sound, requires the natural tone of the voice.

TABLE OF THE ELEMENTARY SOUNDS IN THE ENGLISH LANGUAGE.

VOWEL SOUNDS.

1.	That of *a* in *f*a*ther*.	7.	That of *i* in *f*i*t*.
2.	" *a* " *f*a*t*.	8.	" *o* " n*o*te.
3.	" *a* " *f*a*te*.	9.	" *o* " n*o*t.
4.	" *a* " *f*a*ll*.	10.	" *u* " b*u*ll.
5.	" *e* " m*e*te.	11.	" *oo* " f*oo*l.
6.	" *e* " m*e*t.	12.	" *u* " b*u*t.

VOWEL OR CONSONANT SOUNDS.

13.	That of *w* in *w*et.	14.	That of *y* in *y*et.

CONSONANT SOUNDS.

15. That of *h* in *h*ot, an aspirate, or simple breathing.
16. " *ng* " ki*ng*, a nasal consonant sound.
17. " *m* " *m*an, a liquid nasal consonant sound.
18. " *n* " *n*ot, " " " "
19. " *l* " *l*et, a liquid consonant sound.
20. " *r* " *r*un, " " "

COGNATE CONSONANT SOUNDS.

21.	That of *p* in *p*an,	aspirate.	29.	That of *k* in *k*ind,	aspirate.
22.	" *b* " *b*ag,	vocal.	30.	" *g* " *g*un,	vocal.
23.	" *f* " *f*ag,	aspirate.	31.	" *s* " *s*in,	aspirate.
24.	" *v* " *v*an,	vocal.	32.	" *z* " *z*eal,	vocal.
25.	" *th* " *th*in,	aspirate.	33.	" *sh* " *sh*ine,	aspirate.
26.	" *th* " *th*ine,	vocal.	34.	" *z* " a*z*ure,	vocal.
27.	" *t* " *t*in,	aspirate.			
28.	" *d* " *d*in,	vocal.			

COMPOUND VOWEL SOUNDS.

1.	That of *i* in p*i*ne.	3.	That of *ou* in h*ou*se.
2.	" *u* " c*u*be.	4.	" *oi* " v*oi*ce.

COMPOUND CONSONANT SOUNDS

1. That of *ch* in *ch*est (aspirate). | 2. That of *j* in *j*est (vocal).

MODIFIED VOWEL SOUNDS.

1.	*a* long before *r*, as in *f*a*re*.	7.	*a* obscure, as in riv*a*l.
2.	*a* intermediate, " *f*a*st*.	8.	*e* " " bri*e*r.
3.	*e* short and obtuse, " h*er*.	9.	*i* " " infin*i*te.
4.	*i* " " " " f*ir*.	10.	*o* " " *o*ctor.
5.	*u* " " " " f*ur*.	11.	*u* " " s*u*lphur.
6.	*y* " " " " m*yr*rh.		

EXERCISES ON THE VOWEL AND CONSONANT SOUNDS

☞ Particular heed should be given in these Exercises to the significance of the Italicized letters. Let the pupil first pronounce the representative sound by itself, and then apply it to the letter or letters in Italic in the Exercises.

Thus, under the element *l*, in the word grov*el*, both the final letters, being Italicized, ought to come under the single sound of *l*. In the word chap*el*, the *l* only being Italicized, the *e* should be sounded. In the word inv*eigh*, four letters come under the sound of long *a*. For convenience in reference, the following exercises are arranged in alphabetical order.

It should be explained to the pupil that several letters or combinations of letters are often used to express the same sound. Thus, the *ea* in gr*ea*t, the *ei* in v*ei*n, and the *eigh* in w*eigh*, have the same sound as the *a* in f*a*te, and are the substitutes or equivalents of that element; the *ai* in ag*ai*n is the equivalent of *e* in met, &c.

ELEMENTARY SOUNDS.

VOWEL SOUNDS.

29. **ä** : — (1st elementary sound, as in f*a*ther, sometimes called Italian *a*). Al*a*rm, *a*lmond, *a*h, *a*rm, *a*re, *au*nt, av*au*nt, b*a*lm, b*a*r, b*a*rk, b*a*rge, b*a*th, c*a*lf, c*a*lm.

C*a*rpet, ch*a*rge, ch*a*rm, cr*au*nch, d*au*nt, dr*au*ght,[81] f*a*rm, fl*au*nt, g*a*pe, g*au*ntlet, g*u*ard, h*a*lf, h*au*nt, h*ea*rken, h*ea*rt, h*ea*rth, j*au*ndice.

L*a*th, l*au*gh, l*au*nch, m*a*lmsey, m*a*rt, p*a*th, ps*a*lm,[82] qu*a*lm, s*a*lve, s*au*nter, s*e*rgeant, st*a*r, st*au*nch, st*a*rtle, t*au*nt, wr*a*th.

30. **ă** : — (2d, as in f*a*t, called short *a*). Ab*a*ndon, *a*crid, *a*dze, *a*lbum, *a*lmoner, *a*loe, *a*lphabet, *a*mar*a*nth, *a*rid, b*a*de, b*a*lcony, b*a*ni*a*n, b*a*ron, b*a*rrack, c*a*llow, c*a*m-e-o.

C*a*non, c*a*pillary, c*a*tch, ch*a*ncel, cl*a*mber, en*a*mel, f*a*llow, f*a*rrier, f*a*ntastic, g*a*laxy, g*a*mut, g*a*s, g*a*s-e-ous, g*a*ther, gl*a*diator, h*a*rass, l*a*rum, m*a*ll, m*a*tin.

P*a*nic, p*a*ragr*a*ph, p*a*rry, pl*a*id, r*a*illery, r*a*ther, s*a*cr*a*ment, s*a*crifice,[80] s*a*lic, s*a*mple, t*a*pestry, t*a*rry, t*a*ssel, tr*a*nslate, wr*a*p.

31. **ā** . — (3d, called long *a*, as in f*a*te). Ab*a*te, *a*ëriäl,[16] *a*ngel, arr*ai*gn, *a*ye, b*ai*t, b*a*the, bl*a*zon, bl*a*tant, c*a*mbric, camp*ai*gn, ch*a*ste, ch*a*sten,[89] compl*a*cent, compl*ai*nt.

Conv*ey*, d*a*nger, d*a*ta, d*ay*, d*ei*gn, estr*a*nge, f*a*tal, f*ei*gn, fl*a*grant, g*a*la, g*au*ge, gr*a*nge, gr*ea*t, h*a*sten, h*ei*nous, h*ey*-d*ay*, inv*eigh*, j*ai*l (also written g*ao*l).

N*eigh*bor, obe*y*, octa*v*o, ornat*e*, pha-e-ton, pla*c*able, pla*i*ntive, pr*ey*, ra*n*ge, sl*eigh*, st*eak*, str*aight*, va*c*ate, ve*i*ns, verbatim, w*eigh*, za*n*y.

82. â: — (4th, broad *a*, as in *f*all; identical with the sound of broad *o*, as in *ou*ght, n*o*r, &c.). Accord, *a*lder, *a*lso, *a*lter, *a*lways, app*a*ll, *au*ction, *aught*, *au*thor, *aw*ful, *aw*l.

B*a*lk, b*a*ll, b*a*lsam, b*au*ble, b*aw*l, br*oa*d, br*ought*, c*a*lk, c*au*dle, c*aught*, c*au*stic, c*ou*gh, d*aught*er, ex*a*lt, f*a*ll, f*a*lse, f*a*lcon, f*a*lchion.

F*a*wn, f*o*rlorn, gr*oa*t, h*a*lt, h*a*lter, inst*a*lment, l*aw*yer, m*a*lt, m*au*dlin, n*o*rmal, *o*rb, p*a*ll, p*au*se, p*a*ltry, sw*a*rd.

S*a*lt, s*au*ce, s*au*sage, s*au*cy, scald, snort, squall, st*a*ll, sw*a*rt, sw*a*rthy, thr*a*ldom, th*ough*t, tr*ou*gh,[51] w*a*ltz, wam pum, w*a*ter.

83. ē · — (5th, long *e*, as in b*e*, m*e*, &c.). Adhesion, *æ*gis,[52] anti*q*ue, au-r*e*'o-la, boh*ea*, breviary, br*ief*, capr*i*ce, colos-s*e*'um, concede, conc*ei*t, crit*i*que.

D*ea*r, dec*ei*t, de-i-fy, demesne, demon, *ea*gle, *e*'en, *e*go tism, *ei*ther, fat*i*gue, f*ee*t, f*ie*ld, f*ie*nd, freeman, gr*ie*ve inv*ei*gle, k*ey*, l*ea*f, l*ie*f.

Mach*i*ne, mar*i*ne, m*ea*n, m*ie*n, negro, p*eo*ple, phœnix p*ie*r, p*i*que, precept, premature, prescience, q*ua*y,[53] ravine

Rec*ei*pt, redeem, rel*ie*f, rout*i*ne, se*i*ze, serial, s*ie*ge, sphere,[54] t*ea*, theist, torpedo, tr*ea*ty, un*i*que, weasand.

84 ĕ: — (6th, short *e*, as in l*e*t). (Be careful to render this sound in ag*ai*n, forgĕt, yĕt, kĕttle, &c.) Accidental, ag*ai*n, ag*ai*nst. *a*ny banishment bed, bestial, br*ea*d, br*ea*kfast, cellar, cl*ea*nse, d*ea*f, *e*ngine, *e*rrant, *e*rring, *e*tiquette[55]

F*eo*ff, f*e*rule, f*e*tid, forg*e*t, fr*ie*nd, g*e*t, g*ue*ss, happiness, h*ea*ven,[56] h*ei*fer, h*e*lmet, imminent, k*e*ttle, l*eo*pard, m*a*ny, m*ea*dow, m*e*rit, m*e*rry, p*ea*sant.

P*e*llet, pell-mell, p*e*remptory, ph*ea*sant,[57] preb*e*nd, pred*a*tory, predecessor, predicate, pr*e*face, pr*e*sage, r*ea*dy, r*ea*lm, represent, rev'er-y, s*ai*d, s*ay*s.

Schedule, special, spheric, stereotype, sterile, tepid, treble, tremulous, trevet, umbrella, velvet, very, yester day, y*e*t, z*ea*lot.

85. ĭ: — (7th, short *i*, as in d*i*n, p*i*n, &c.). Abyss, b*ee*n, b*i*d, b*i*scuit, breeches, b*ui*ld, b*u*sy, capricious, capt*ai*n, carr*i*age, chagr*i*n, ch*i*rrup, chrysalis, cond*ui*t, curt*ai*n, *E*ngland, femin*i*ne.

F*o*rf*ei*t, fount*ai*n, fr*i*gid, g*i*ve, hyp, *i*t, impl*i*cit, in-

sipid, juvenile, lin-e-al, livelong, litigious, lyric marriage, minim, miracle, mirror.

Mountain, myth, plinth, pretty, pyramid, guilt, rescind, ridicule, ritual, rhythm,[45] satiric, scrivener, sieve, spiracle, spirit, styptic.

Synod, triturate, typical, typify, vigil, vineyard virulent, visor, vivacity, wind, witty, women.

36 ō: — (8th, long *o*, as in note, vote, &c.). Antelope, beau, billow, boat, boll, bolster, both, bourn, bowling-alley, bowsprit, brooch, bu'reau, cloak, clothe, coal, coat.

Coax, cocoa, coë'val,[16] coulter, curioso, diplomacy, depose, dome, dotard, dough, droll, engross, encroach, fellow, foe, folk, follow.

Force, froward, furlough, glow, goal, gold, gourd, gross, hautboy, host, jocose, knoll, locomotive, loth, moat, molten, more, most.

Mote, moulder, oasis, oats, olio, only, onyx, oral, patrol, portly, poultry, prorogue, revoke, road, roll, rondeau, scroll.

Sew, show, shrove, sloth, soap, soar, sonorous, soul stone, strew, strode, though, throat, throe.

Toad, towardly, troll, trover, trow, votive, votary, whole, wholly, window, woe, yeoman, zodiac.

37 ŏ: — (9th, short *o*, as in got, not, &c.; a sound identical with that of *a* in was, wallow, &c., which is the fourth elementary sound shortened). Alcohol, body, bond, betrothed, chaps, clod, coffee.

Column, conch,[57] coral, dross, florid, font, forage, fossil, frost, froth, gloss, grovel, halibut, hostile, hovel, jocund, knowledge, monad.

Monologue, moth, novel, octagon, opera, polygon, quadrant, quality, quash, quarry, scallop, solve, sorrel, sorry, squadron, squalid, swamp, swan.

Swap, tonic, topic, torrid, toss, trode, vocative, volatile, wad, wan, wand, wander, warrant, was, wasp, yacht,[55] yonder.

38. u: — (10th, as in bull, the same sound as *o* in woman, and short *oo* in good). Ambush, book, brook, bulletin, bully, butcher, could, crook, cuckoo, cushion, foot, full.

Fuller, hook, look, pull, pulley, pulpit, push, puss, put, should, wolf, woollen, woman, wood, would.

39. oo: — (11th, long *oo*, as in fool, cool the same sound as

the *o* in m*o*ve, and the *u* in r*u*de,* &c.). Accoutre,[m] balloon, behove, boom, boor, booty, broom, bruin, bruise, bruit.

Brutal, canoe, cool, cooper, croup, cruel, cruise, cuckoo, do, druid, fruit, groom, group, hoop, imbrue, improve, lampoon, loo, lose, loser, monsoon.

Moody, moon, ooze, pontoon, poor, prove, prudent, recruit, rheum, room, routine, ruby, rude, rural, shoe, surtout, tomb, truant, true, two, uncouth, who, woe.

40 ŭ: — (12th, short *u*, as in bŭt). Above, among, blood, brother, burrow, chough,[n] colander, color, combat, come, comfort, compass, couplet, cousin,[o] covetous, does, done.

Dost, doth, double, dove, enough, flood, flourish, front, govern, honey, housewife, hurricane, hurry, joust, love, money, monk, mulct.

Murrain, none, nothing, null, onion, pommel, pulp, punish, puppet, rough, shovel, sloven, some.

Somerset, son, southern, study, thorough, tongue, touch, turret, wonted, worry, young.

VOWEL OR CONSONANT SOUNDS.

41. w: — (13th, as in will, swoon, &c. Remark that in *one*, *once*, the *o* stands for two sounds, namely, that of *w* and of *u* short; the words being pronounced *wŭn*, *wŭnce*).

Choir (kwīr), cuirass (kwe'ras), once, one, quake, quorum, squadron, suite (swēt), swear.

Thwart, waft, wain, way, weather, whether,[p] wine, woe, woo, wood, wormwood.

42. y: — (14th, as in yes). Asia, conciliate, filial, Indian, million, minion, odious, pinion.

Poniard, rebellion, vermilion, yawn, yerk, yield, yolk, yon, yonder, yore, youth.

CONSONANT SOUNDS.

43. h: — (15th, as in hat; a breathing sound. Be careful to

* Owing to the trilled quality of *r* when it begins a word or syllable, with or without another consonant, the succeeding *u* or *ue* has the sound of *oo* long, and not the long, diphthongal sound of *u* as in m*u*te (the second compound vowel sound). There is a trilled effect to the letter *l*, under similar circumstances; and though some orthoëpists say we should give the long diphthongal sound to the *u* and *ue* in l*u*te, bl*ue*, pl*u*me, &c., it may more properly be said that the sound should be intermediate between *oo* long and *ū* long, partaking, though slightly, of the *y* sound. See Sargent's Standard Fourth Reader, page 25.

render it distinctly in such words as *wh*en, *wh*at, *wh*ile, *wh*ether, &c., to distinguish them from wen, wot, wile, weather, &c. Remark that in *wh*ole, *wh*olly, *wh*oop, in the following exercises, both letters come under the sound; in w*h*ale, only one. At the beginning of some words *h* is unsounded; as in honest, hour, heir, &c.).

Anni*h*ilate, be*h*est, co*h*ort, ex*h*aust, ex*h*ibit, ex*h*ort *h*all, *h*artsh*o*rn, *h*aunt, *h*ostler, *h*ydra, incompre*h*ensible, in*h*ale, inex*h*austible, per*h*aps, ve'*h*ement.

W*h*ale, w*h*eat, w*h*eel, w*h*elm, w*h*en, w*h*ether, w*h*ile, w*h*im, w*h*imper, w*h*ite, *wh*ole, *wh*olesome, *wh*olly, *wh*oop.

44. ng: — (16th, as in ki*ng*. Be careful not to clip the *ng* in unaccented syllables. Do not say robbin for robbi*ng*. In the following words apply the sound to the letter or letters in Italic, and to such only. Heed the distinction in the Italicizing of ha*ng*er and a*ng*er, si*ng*er and fi*ng*er).

Acti*ng*, a*n*chor, a*ng*er, a*ng*uish, a*n*xious, ba*nk*, ba*n*quet, bei*ng*, bri*ng*ing, cŏ*n*ch,[87] co*n*course, co*ng*ress, co*n*quest, disti*ng*uish, exti*ng*uish, fi*ng*er.

G*ang*, ha*ng*er, ha*ng*ing, la*ng*uid, le*ngth*, lo*ng*er, lo*ng*ing, mătin, matti*ng*, nothi*ng*, robin, robbi*ng*, si*ng*er si*nk*, spri*ng*, unthi*nk*ing, you*ng*er.

45. m — (17th, as in *m*ai*m*. Do not say mechanisu*m*, chasu*m* prisu*m*, &c., instead of mechanis*m*, chas*m*, pris*m*, &c.) A*m*ity, ba*lm*, bla*me*, ca*lm*, char*m*, colu*mn*, co*mb*, conde*mn*, drăch*m*, e*mpt*y, fa*m*ine, gu*m*, hy*mn*, la*mb*, li*mn*.

Li*m*ner, *m*i*me*, *m*imic, *m*oment, *m*ur*m*ur, na*me*, phle*gm*, real*m*, rhyth*m*, sole*mn*, te*mpt*er, ti*me*, u*m*ber, wa*mpum*.[32]

46. n: — (18th, as in *n*u*n*. ☞ In words ending in *en* and *in*, note the difference between those in which the sounds of *e* and *i* are dropped and those in which they are retained. Heed the Italics).

A*n*'ody*ne*, ba*nn*er, basi*n*, barn, chās*ten*, chicke*n*, condi*gn*, cousi*n*, deade*n*, dĕafe*n*, dei*gn*, eve*n*, falle*n*, flaxe*n*, foreig*n*, froze*n*.

Give*n*, *gn*arl, *gn*aw, *gn*ome, has*ten*, heathe*n*, heave*n*, *kn*eel, *kn*ock, lati*n*, mali*gn*, malig'*n*ant, mour*n*, *non*entity, *noon*, *noun*, oake*n*, ofte*n*, *pn*eumatics.

Poi*gn*ant,[66] poi*gn*ancy, pŏniard, raisi*n*, reaso*n*, roughe*n*, sati*n*, shape*n*, slove*n*, si*gn*, stole*n*, swolle*n*, sudde*n*, su*n*, u*n*animous, wheate*n*.

47. l: — (19th, as in *lily*. Remark that some words ending in

el have both these letters sounded, and others only the *l*. Heed the Italics).

Ab*le*, ais*le*, *all*, ax*le*, bev*el*, cast*le*,[70] chap*el*, coun*sel*, cripp*le*, driv*el*, drizz*le*, ear*l*, ev*il*, flann*el*, *flow*, fo*lly*.

Grōv*el*, *isle*, la-pe*l'*, *leaf*, *live*, *loll*, *lovely*, *lull*, oil,[69] ow*l*, parc*el*, *solace*, steep*le*; tack*le*, tit*le*, trav*el*, weas*el*.[69]

18. r*.—(20th, *R* is rough or trilled, beginning a word or syllable, with or without a consonant element; as in *r*un, *sh*rill). *A*round, b*r*ay, b*r*iery,* contr*a*ry, c*r*ib, .enr*i*ch, flowery,* fr*u*str*a*te, gr*a*pe, libr*a*ry, memor*a*ndum.

Pr*a*y, r*a*lly, r*a*re, r*a*w, r*a*y, r*e*gular, *rh*eum, *rh*ubarb r*u*ral, sh*r*ug, th*r*ong, th*r*ow, t*r*ay, t*r*umpet, *wr*ap, *wr*estle, *wr*y.

(*R* is smooth or untrilled when it occurs as the last consonant, or last but one or two, in a syllable or word, as in ar*m*, deba*r*, sto*re*. Abho*r*, affai*r*, appea*r*, ar*d*o*r*, ba*r*, ba*re*, ba*rk*, bo*rd*e,[42] butte*r*, ca*rd*, ca*rve*, commer*ce*, cō*re*, cu*r*, *err*.

Ene*r*gy, expi*re*, fi*r*, ga*rb*, hea*rth*,[29] hi*re*, hou*r*, mer*cy*, mo*rtg*age, no*r*, o*rder*, pa*rd*on, pu*re*, re*ar*, sca*rf*, *terse*, univer*sal*, vi*rtue*, wa*rder*.

COGNATE CONSONANT SOUNDS.

49. p:—(21st, aspirate, as in *pipe*). A*pt*, bum*p*, ca*p*, ha*ppy*, *p*abular, *pap*, *pert*, *p*ilfer, *pipp*in, *p*omp, *p*opulous.

*P*rater, *p*rim, *p*roper, *p*uppet, *p*upil, ras*p*, shar*p*, sli*pper*, steep*le*,[47] turpitūde, vam*p*, whel*p*.

50. b:—(22d, vocal, as in *b*ag). A*b*rogate, *b*a*b*e, *b*a*b*oon, *b*ang, *b*ar*b*, *b*ar*b*arous, *b*i*b*, *b*lue, *b*u*bb*le, *b*ul*b*, ca*b*al.

Cu*b*, dis*b*urse, e*bb*, e*b*ony, fā*b*ulous, gle*b*e, im*b*ue, o*b*stacle, rhom*b*, succum*b*, tū*b*e, un*b*lessed.

51. f:—(23d, aspirate, as in *f*an). A*ph*orism,[45] ca*lf*, cali*ph*, cha*f*e, chou*gh*, dĕa*f*, dĕa*f*en, drau*ght*,[29] epitā*ph*, *f*ebri*f*uge, *f*i*f*e, *f*i*f*th, *f*ire, *fr*y, gra*ph*ic.

Ha*lf*,[29] hy*ph*en, lau*gh*, lym*ph*, meta*ph*or, nym*ph*, o*ff*, o*ften*,[46] pam*ph*let, *ph*aëton,[16] *ph*antom, *ph*easant, *ph*ilter, *ph*os'*ph*orus, *ph*rase, pro*f*it, pro*ph*et.

* The distinction between *r* smooth and *r* rough may be illustrated in the words adore and adoring. In this last, the sound of smooth *r* is succeeded by that of rough *r*, as if the word were written thus: adore-ring. The sound would be very different if the word were pronounced thus: adore-ing. When followed in the same word by a syllable beginning with a vowel, the sound of *r* smooth is generally succeeded by that of *r* rough: as in arid (equivalent to ăr'rid), spirit (equivalent to spĭr'rit), căr'avan, miracle, &c.

Quaffed,[70] rough, roughen, ruff, soften, sophist, sphere, sphinx, sulphate, sylph, symphony, tough, trophy, trough.[32]

52. v: — (24th, vocal, as in vote). Avarice, brave, cleave even fever, given, grove, halve,[29] heaven,[46] hive.

Nerve, of, pave, solve, starve, Stephen, twelve, vain, vivid, void, votive, weave.

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53. th: — (25th, aspirate, as in thin). Am'ethyst, apathy, be trōthed, bōth, breath, breaths, drouth, eighth, ethnic, forthwith, hundredth, lath.

Lethë,[16] logarithms,[45] lōth, mis'anthrope,[17] mouth, myth, oath, orthodox, panther, path.[29]

Sixth, synthesis, thank, thenceforth, thesis, think, thousandth, trōth, truth, truths, thwart, twelfth, Thulë.[16]

54. th: — (26th, vocal, as in thine). Bathe, baths, beneath, blithe, booth, booths, breathe, either,[33] father, fathom, heathen, hither, inwreathe, laths.

Lithe, mouth (when a verb), mouths, northern, oaths, paths, the, their, thenceforth, these, thither, though.

Underneath, unsheathe, whither,[43] with, withal, wither withhold, withstand, wreathe, wrīthe.

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55. t: — (27th, aspirate, as in tan). Abstract, asthma, attainment, brittle, chafed,* chopped, danced, debt, doubt, drought, flourished, halt, hurt, indict.

Indictment, intestate, kite, laced, laughed, matter phthisic, practised, replenished.

Salt, subtle, tantamount, tatter, taught, thyme, tight, titillate, trespassed, tutëlar, victual, wrecked, yacht.[37]

56. d: — (28th, vocal, as in did). Abridged, adjudged, bdellium, bed, charmed, condemned, could, dead, ebbed, fatigued, grazed, hedged, heard.

Judged, made, modest, paved, pedant, rigged, rivalled, saved, should, udder, walled, would.

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57. k: — (29th, aspirate, as in kin). Ache, affect, archāngel, arch'etype, archives, cat-e-chu'men, chal-cedony, chame'leon, chaos, chicane'.[61]

Chi-me'ra, chi'romancy,[17] chirog'raphy, choler, choir,[41] chord, chyle, clear, clock, comic, conch.

Conqueror, cu'cumber, cuirass,[41] dark, distich, eke,

* In the preterites and past participles of verbs ending with an aspirate consonant sound, *d* takes the sound of *t*; as in stuffed, hushed, pronounced stuft, husht.

ĕp'o*ch*, eti*que*tte, fo*lk*, flaccid, hemisti*ch*, li*ch*en, lou*gh*, me*ch*anism,[45] or'*ch*estra, pa*ck*.

Panic, pentateu*ch*, pi*que*, *qua*ke, *qua*y,[33] *qu*oth, *qui*rk, sceptic (also spelled s*k*eptic), s*ch*ĕdule, te*ch*nical, tetrar*ch*, vaccinate.

58. **g** : — (30th, vocal, as in *gag*). An*g*er, ba*g*, bro*gue*, bur*gh*, cra*gg*y, e*gg*, fin*g*er, fu*gue*.

Fun*g*ous, *g*ămut, *g*ear, *gh*erkin, *gh*ost, *g*ibber, *g*ibberish, *g*ibbous, *g*ibcat, *g*iddy, *gig*, *gig*gle, *g*imlet, *g*imp, *g*ird, *gu*erdon, *gu*ide,* *gu*ise.

Insi*g*nia, ke*g*, lon*g*er, oppu*g*nancy, physio*g*nomy, physio*g*nomical, ra*gg*ĕd, re*g*atta, ro*gue*, scra*gg*y, va*gue*, youn*g*er.

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59. **s** : — (31st, aspirate, as in *s*ad. ☞ Where the *x* occurs in the following words, it includes two sounds, those of *k* and *s*). Aps*e*, abuse (when a noun), be*s*ide, *c*ell.

Cha*s*ten, de*s*ign, de*s*i*s*t*s*, di*s*suade, do*s*e, dūpe*s*, finance', fi*s*t*s*, flaccid, ga*s*, grief*s*, ha*s*ten, hĕre*s*y, ho*s*t*s*, laugh*s*, la*x*.

Mace, ma*ss*, month*s*, obese, pack*s*, pincer*s*, poë*s*y, *ps*alm,[29] *ps*almist, que*s*tion, re*sc*ind, *sc*ene, *sc*eptre,[27] *sch*ism,[45] *sc*ience.

*Sc*imitar, *sty x*, tacit, the*s*i*s*, u*se* (when a noun), ver*se* verbo*se*, vaccinate.

60. **z** : — (32d, vocal, as in *z*eal. ☞ Where *x* occurs in the following words, it includes two sounds, those of *g* and *z*, as in e*x*ert). Absolve*s*, abu*se* (when a verb), babe*s*, ball*s*.

Bar*s*, ba*s*ilisk, bath*s*, bathe*s*, bra*z*en, breathe*s*, cave*s*, comma*s*, com'plai*s*ant,[17] com'plai*s*ance, cou*s*in,[46] di*sc*ern, di*s*loyal.

Di*s*posal, e*x*ert, e*x*empt, e*x*ist, ha*s*, ho*u*se*s*, hussar*s*, i*s*, luxuriant, ma*z*e, mechanism,[45] metaphra*s*e, mi*z*zen, move*s*, noi*s*y, oath*s*.

Observe*s*, pain*s*, plague*s*, po*ss*e*ss*, president, price*s* prize*s*, puzzle, rai*s*in,[46] refu*s*al, re*s*ūme, sacrifice, *sc*i*ss*or*s* sea*s*, solëci*sm*.[45]

Song*s*, *s*uffice, *s*uffu*se*, u*se* (when a verb), ve*n*i*s*on, village*s*, view*s*, wa*s*, way*s*, wea*s*and, wea*s*el.[47]

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61. **sh** : — (33d, aspirate, as in *sh*ine. Pronounce this element

* According to Walker, Smart, and other high authorities, there should be a slight sound of *e* or *y* after the *g* in *g'uard*, *g'uile*, *g'uise*, &c. Many good speakers follow this mode ; but it is a matter of taste, which every teacher can decide for himself.

carefully in such words as *sh*riek, *sh*rug. Do not say srick, srug. ☞ Where *x* occurs in the following words, it indicates the included sound of *k* preceding *sh*). Adventi*ti*ous, asper*si*on, a*ss*ure, aver*si*on, cap*ti*ous, ca*ss*ia.

Căpu*ch*in′, cen*s*ure, *ch*agrin′, *ch*aise, *ch*andelier′ *ch*arade, *ch*arlatan, *ch*evalier, *ch*icane,[55] *ch*ivalry, computa*ti*on, condi*ti*on, con*sc*iou*s*.

Crucifi*x*ion, conver*si*on, defi*ci*ent, diver*si*on, farina*ce*ous, fle*x*ion, lo*ti*on, ma*ch*ine, mar*sh*, mat*ch*, mar*ti*al, modi*sh*, musi*ci*an.

Na*ti*on, nau*se*ous, o*ce*an, pa*ch*a, păr′a*ch*ute, pa*ssi*on, pen*si*on, rever*si*on, sa*sh*, scut*ch*eon.

*Sh*all, *sh*riek, *sh*rill, *sh*rink, *sh*rove, *sh*rub, spĕ*ci*al, spĕ*ci*ous, *s*ugar, *s*ure, surrepti*ti*ous, ver*si*on.

62. **Z**:—(34th, vocal, as in a*z*ure). Adhe*si*on, ambro*si*al, clau*s*ure, colli*si*on, confu*si*on, deci*si*on, explo*si*on, fu*si*on, gla*z*ier, lei*s*ure, mea*s*ure.

O*s*ier, persua*si*on, ra*z*ure, ro*s*eate, rou*ge*, transi*ti*on, trea*s*ure, vi*s*ion.

COMPOUND VOWEL SOUNDS.

63. **Ī**:—(1st compound vowel sound, long as in m*i*nd. According to Walker, a slight sound of *e* should be heard where the apostrophe is placed after *k* or *g* in the following words). Accl*i*vous, *ai*sle,[47] all*y*, anod*y*ne, appl*y*.

Asp*i*rant, awr*y*, be-g'*ui*le, ben*ig*n, b*i*as, b*uy*, b*uy*er, can*i*ne, carm*i*ne, columb*i*ne, cond*ig*n, crŏcod*i*le, c*y*cle, defies, d*i*et, d*y*er, d*y*nasty.

Ex*i*le, *eye*, fel*i*ne, fin*i*te, g'*ui*de, g'*ui*le, g'*ui*se, h*igh*, hei*gh*t,[11] hypochondr*i*acal, h*y*per′bolë,[16] *i*dyl, ind*i*ct, *i*sland, *i*sle, k'*i*nd, l*i*the.

Mal*ig*n, man*i*acal, mank'*i*nd, obl*i*ge, Or*i*on, paradis*i*acal, pap*y*rus, paras*i*te, p*ie*bald, p*i*nt, prŏsël*y*te,[16] p*y*re, recond*i*te, repl*ie*d, r*i*ve.

R*ye*, sal*i*ne, satell*i*te, sat*i*ëty, satisf*y*, sen*i*le, shr*i*ve, s*i*nëcure,[16] s*ig*n, s*i*ren, sk'*y*, sl*eigh*t.

Soc*i*ëty, st*i*pend, sūp*i*ne, t*i*me, tr*i*pod, tr*i*te, tw*i*l*igh*t, t*y*pe, v*i*aduct, v*i*nous, v*i*ol, v*i*scount, wr*i*the.

64. **Ū**.—(2d, long, as in m*u*te. It has a *y* consonant sound before it).* Ab*u*se, arg*ue*, b*eau*ty, bit*u*′men, bit*u*′minous, cæs*u*′ra, constit*u*te, c*u*be.

As if *mute* were spelled *m'yoot*. The sound of long, diphthongal *u*, as given in the exercises under this sound above, should be carefully dis-

Curule, curfew, dew, due, duke, eulogy, feud, feudal, gubernatorial, hue, imbue, impugn, institution, knew (not noo), mildew, minutiæ, neutral.

New, newt, oppugn, pentateuch, pewter, produce, pursuit, reduce, renewal, repute, residue, retinue, scorbutic, sinew, skewer.

Steward, sue, suit, tube, Tuesday, tumid, tune, tutor, view, virtue.

65. ou·— (3d, as in house, bound, &c.). Arouse, astound, bounteous, bout, brow, brown, browse, cloudy, compound, couch, cowslip, doughty, dowry.

Drought, droughty, endow, flout, fountain,[35] loud, lounge, noun, now, ounce, plough,[81] powder, propound, renown.

Shout, sour, shower, thou, thousand, vouch, vouchsafe, vowel, without.

66. oi:— (4th, as in noise, voice, &c. Beware of perverting this sound into ī). Alloy, anoint, appoint, avoid, boiler, boy, broil, buoy, choice, coif.

Coin, decoy, doit, embroider, embroil, employ, foible, hoist, join, joint, jointure, moiëty, noisome, oil, oyster, point.

Poise, poison, quoin, quoit, recoil, royal, soil, spoil, toil, toilsome, toy, troy.

COMPOUND CONSONANT SOUNDS.

67. ch:— (1st compound consonant sound, aspirate, as in each, chest, &c.). Attach, anchovy, beach, chair, chalk, chamber, champion, charity, charming, charter, chary,[82] check, chin, cŏchineal.

Inch, march, milch, mis'chievous, much, niche; righteous, satchel, scorch, touchedst, truncheon, vouch.

68. j:— (2d, vocal, as in jar). Age, ægis,[83] astringent, bulge, doge, divulged, exchanged, huge, jejune, jungle, gelatin gelid, gem, gem'ini, ge-o-pŏn'ics.

Gerund, gibbet, gibe, giblet, gilly-flower, gin, ginger, gipsy, giraffe', girandole, gist, gymnas'tic, gymno'tus, gyre.

Gyr-falcon, gypsum, gyve, obliged, per'jure, refuge, registry, soldier, stage, suggest.

criminated. Readers are very apt to slight it. In regard to the introduction of this sound after *l* and *r*, see note, page 15. Where we have marked the ū long in this work, it is intended to indicate that the y sound should be introduced.

MODIFIED VOWEL SOUNDS.

69. Long *a* before *r* has a modified sound, as in *care*. Apply this sound to the following words: Apparent, bare, bear charity, chary, dare, daring, fair, pair, heir, ne'er, parent, repair, scare, share, stair, tear, there, transparent, transparency.

70. Intermediate *a* is a sound between that of *a* in *father* and *a* in *fat*. It occurs in words of the following class: Advance, alas, basket, brass, castle, clasp, dance, fast, glance, glass, graft, pass, quaffed, shaft, slander, task, trance, vast, waft.

71. The vowels* *e*, *i*, *u* and *y*, and their equivalents, have a short and obtuse ᵘ sound when followed by *r* in a mŏnosyllable or in an accented syllable; as, her, deter, fir, occur, myrrh. The same sound may take place in an unaccented syllable; as, poverty, several. In this class of words be careful to give the r its pure but untrilled sound. Do not say fust for first, bust for burst, povuhty for poverty, &c. Practise the following:

Bird, burn, burnish, burst, colonel, cur, curst, curtain,[37] dearth, durst, earl, early, earn, earth, err, erst, first, fur, furl.

Girl, girt, heard, hearse, her, hirsute, hyper'bolë, irksome, journey, learn, learning, merchant, mirth, myrrh, nervous, nurst.

Pearl, purse, rehearse, term, terse, therefore, third, turf, vernal, virgin, virtue, were, worst.

72. A vowel is said to be "obscured," when, in order to gain in ease or rapidity of enunciation, we make the sound some shades less decidedly what it would be if the syllable in which it occurs were accent'ed. Obscure the vowel sounds indicated by the Italicized letters in the following words:

Arrival, blossom, brier, cabal, comma,† compass,[40] equally, grammar, husband, infinite, instantly, nation.

Nobleman, parrot, penalty, rĭbald, rival, robber, sulphur, temperance, venal, verbal.

73. In the following and many similar words, vowel sounds occurring in unaccented syllables ought not to be obscured. Do not say feller, morrer, &c. The vowel sounds referred to are here represented by Italicized letters:

Anthem, apology, appetite, barrow, billow, cohere, colony, compromise, council, crocodile, deputy, desolate, dividend, educate, engraver, fellow, follow, fortune, goodness.

* The short sound of *o* followed by *r* is the same as broad *a*, or the fourth elementary sound, in *fall*; as, nor, form, storm, adorn, forlorn, morn, &c. But *o* falls under the *er* sound in word, worth, worm, &c.

† *A* final and unaccented in a syllable or word has generally an obscure sound of *a* in *father*.

Hero, holiow, latin, memorable, motto, morrow, nature, opposite, philosophy, pillow, potato, profane, sorrow, statue, thorough, tobacco, vigil, virtue, wallow, window.

CONSONANT COMBINATIONS.

In the following Exercises, consonant combinations, in which every letter has its elementary sound, and which are isolated from words, are given as formulas for the sound to be applied to the Italicized portions of the words which follow as examples. It may be well for the pupil to first utter the word, and then verify the sound of the Italicized letters by reference to the corresponding combination preceding it. He may then enounce the combinations separately; but should he find this difficult, the purpose will be answered if he be made to understand the object of the isolated consonants, where the letters differ from those in the corresponding words. The order of the leading consonant sounds is according to that in the table, page 11.

74. *Md, mdst, mf, mfs, mft, mp, mps.* — Doom'*d*, doom'*dst*, triu*mph*, ny*mphs*, triu*mph'd*,* i*mp*, i*mps*.

75. *Mpst, mst, mt, mts, mtst, mz.* — Thu*mp'st*, co*m'st*, at*tempt*, pro*mpts*, pro*mpt'st*, su*ms*.

76. *Nch, ncht, nd, ndst, ndz, ngd.* — Fli*nch*, fli*nch'd*, be*nd*, be*nd'st*, be*nds*, ha*ng'd*.

77. *Ngdst, ngk, ngks, ngkst, ngkt.* — Ha*ng'dst*, wi*nk*, si*nks*, si*nk'st*, si*nk'd*.

78. *Ngth, ngths, ngz, nj, njd, ns.* — Le*ngth*, le*ngths*, ha*ngs*, ra*nge*, cha*nged*, wi*nce*.

79. *Nsh, nst, nt, nth, nths, nts, ntst, nz.* — Avala*nche*, ca*nst*, tau*nt*, pli*nth*, mo*nths*, tau*nts*, tau*nt'st*, fi*ns*.

80. *Lb, lbd, lbz, lch, lcht, ld, ldst, ldz.* — Bu*lb*, bu*lb'd*, bu*lbs*, mi*lch*, fi*lch'd*, ho*ld*, ho*ld'st*, ho*lds*.

81. *Lf, lfs, lft, lj, ljd, lk, lks, lkt, lkts, lm.* — Gu*lf*, gu*lfs*, de*lft*, bu*lge*, bu*lg'd*, si*lk*, si*lks*, mu*lct*, mu*lcts*, whe*lm*.

82. *Lmd, lmz, ln, lp, lps, lpst, lpt, ls, lst, lt.* — Whe*lm'd*, whe*lms*, fa*ll'n*, whe*lp*, he*lps*, he*lp'st*, he*lp'd*, fa*lse*, fa*ll'st*, fau*lt*.

83. *Lth, lths, lts, ltst, lv, lvd, lvz, lz.* — Hea*lth*, hea*lths* fau*lts*, ha*lt'st*, she*lve*, she*lv'd*, she*lves*, ha*lls*.

84. *Rb, rbd, rbdst, rbst, rbz, rch, rcht, rd, rdst, rdz.* — Bar*b*, bar*b'd*, bar*b'dst*, bar*b'st*, bar*bs*, mar*ch*, mar*ch'd*, hear*d*, hear*d'st* her*ds*.

85. *Rf, rfs, rft, rg, ryz, rj, rjd, rk, rks, rkst, rkt, rktst.* — Tur*f*, scar*fs*, tur*f'd*, bur*gh*, bur*ghs*, ur*ge*, ur*g'd*, har*k*, bar*ks* har*ks't*, har*k'd*, har*kd'st*.

86. *Rl, rld, rldst, rlst, rlz, rm, rmd, rmdst, rmst, rmth rmz.* — Hur*l*, hur*l'd*, hur*l'dst*, hur*l'st*, hur*ls*, war*m*, war*m'd* war*md'st*, war*m'st*, war*mth*, war*ms*.

* See note, p. 18.

87. *Rn, rnd, rndst, rnst, rnt, rnz, rp, rps, rpst, rpt, rptst.* — Warn, warn'd, warnd'st, burn'st, burnt, burns, harp, harps harp'st, harp'd, harp'dst.

88. *Rs, rsh, rst, rsts, rt, rth, rths, rts, rtst.* — Purse, harsh burst, bursts, hurt, hearth, hearths, hurts, hurt'st.

89. *Rv, rvd, rvdst, rvst, rvz, rz.* — Curve, curv'd, curv'dst, curv'st, curves, jars.

90. (P, aspirate.) *Pl, pld, pldst, plst, plz, pr, ps, pst, pt, pth, pths, pts.* — Plan, rippl'd, rippl'dst, rippl'st, ripples, prim whips, whipp'st, crypt, depth, depths, crypts.

91. (B, vocal.) *Bd, bdst, bl, bld, bldst, blst, blz, br, bst, bz.* — Robb'd, daub'dst, trouble, troubl'd, troubl'dst, troubl'st, troubles, brow, prob'st, robs.

92. (F, aspirate.) *Fl, fld, fldst, flst, fr, fs, fst, ft, fth, fths, fts, ftst.* — Flame, trifl'd, trifl'dst, trifl'st, frown, laughs, laugh'st, waft, fifth, fifths, wafts, waft'st.

93. (V, vocal.) *Vd, vdst, vl, vld, vldst, vlst, vlz, vn, vnth, vnz, vst, vz.* — Liv'd, liv'dst, driv'l, driv'l'd, driv'l'dst, driv'l'st, driv'ls, driv'n, elev'nth, heav'ns, liv'st, lives.

94. (Th, aspirate, as in *thin.*) *Thn, thnd, thndst, thnz, thr, ths, tht.* — Strength'n, strength'n'd, length'n'dst, strength'ns, throb, truths, betrŏth'd.

95. (Th, vocal, as in *this.*) *Thd, thst, thz.* — Wreath'd, wreath'st, wreaths.

96. (T, aspirate.) *Tl, tld, tldst, tlst, tlz, tr, ts, tst.* — Settle, settl'd, settl'dst, settl'st, settles, trust, combats, combat'st.

97. (D, vocal.) *Dl, dld'st, dlst, dlz, dn, dnd, dndst, dnst, dnz, dr, dst, dth, dths, dz.* — Kindle, kindl'dst, kindl'st, kindles, hard'n, hard'n'd, hard'n'dst, hard'n'st, hard'ns, dread, didst, breadth, breadths, deeds.

98. (K, aspirate.) *Kl, kld, kldst, klst, klz, kn, knd, kndst, knst, knz, kr, ks, kt, kts.* — Truckle, truckl'd, truckl'dst, truckl'st, truckles, black'n, black'n'd, black'n'dst, black'n'st, black'ns, crime, six, kicks, correct, rocked, acts.

99. (G. vocal.) *Gd, gdst, gl, gld, gldst, glst, glz, gr, gst, gz.* — Fagg'd, fagg'dst, glow, mangl'd, mangl'dst, mangl'st, mangles, grim, digg'st, digs.

100. (S, aspirate, as in *sin.*) *Sf, sk, skr, sks, skst, skt, sl, sld, sldst, slst, slz, sm, sn, snz, sp, spl, spr, sps, spt, st, str, sts.* — Sphere, skip, screw, masks, mask'st, mask'd, slay, nestl'd, nestl'dst nestl'st, nestles, smoke, sneer, bas'ns, spot, splash, spring, clasps, clasp'd, stay, street, insists.

101. (Z, vocal, as in *zeal.*) *Zd, zl, zld, zldst, zlst, zlz, zm zmz, zn, znd, zndst, znst.* — Amaz'd, muzzle, muzzl'd, muzzl'dst

muzzl'st, muzzles, chasm, chasms, pris'n, reas'n'd, reas'n'dst, reas'nst.

102 (*Sh*, aspirate, as in *sh*ine.) *Shr*, *sht*. — *Shr*ink, *shr*ine, *shr*ive, *shr*ill, *shr*ub, *shr*iek, *shr*oud, *shr*ank, *shr*unken, pu*shed*, hu*shed*. (The *sh* should be carefully sounded in the preceding combination with *r*.)

103. (Z, vocal, as in azure, sometimes expressed by *zh*, is the Cognate sound of *sh*; but it does not occur in consonant combinations in English.)

104. (*Ch*, aspirate, as in *ch*est.) *Cht*. — Fe*tch'd*, ha*tch'd*, wa*tch'd*, la*tch'd*, sca*tch'd*.

105. (J, vocal, as in *j*est.) *Jd*. — Ur*g'd*, emer*g'd*, ca*g'd*, enga*g'd*, besie*g'd*.

ARTICULATION.

106. Articulation is the linking together of the elementary sounds, so as to form them into syllables and words. Pronunciation refers to the vocal sound produced; and is either correct or incorrect, according as it conforms with or deviates from that which is considered the true standard.

107. The power of articulation constitutes a marked difference between men and brutes; the latter, being unable to articulate, can only utter indistinct sounds. There can be no good elocution without a pure and accurate articulation. Frequent practice in the preceding lists of words, illustrating the elementary sounds and combinations of consonant sounds, will do much to remedy the ordinary faults in articulation to which the young are liable.

108. Be careful to give to every word its proper sounds. Do not say *an* for *and*, *givin* for *giving*, *spere* for *sphere*, *prmote* for *promote*, &c. Do not add to a word a sound that does not belong to it. Do not say *helum* for *helm*, *lawr* for *law*. Avoid depriving a letter unnecessarily of its regular sound. Do not say *git* for *gĕt*, *kittle* for *kĕttle*, *kindniss* for *kindnĕss*, &c. Do not rob the *r* of its true force in such words as energy, property. Distinguish between *r* trilled and untrilled.

109. The practice of running words together, so as to make two or more sound like one, is not proper in English. Do not say *beforer*, instead of *before her*; *acroster*, instead of *across her*, &c. Let every word be enunciated separately and clearly. When a word ends with *s*, and the next begins with *s* the first must be pronounced distinctly and unmingled with the second; as, the *hosts still fought*; *the mists seem găthering*, &c. Do not pervert the sound of *aw* into *or*; do not say *droring* for *drawing*, *sorring* for *sawing*, &c.

ACCENT.

110. By Accent we mean the stress of the voice on a certain syllable of a word which has more than one syllable. In writing we show this stress by a mark, thus (′); as, ex′pletive, muse′um, con-tra-dict′. The following words are accent′ed on the first syllable: Ex′qui-site, mis′chievous, ve′hement; the following on the second: Contrib′ute, hori′zon, sono′rous; the following on the third: Comprehend′, privateer′, violin′. Some words have more than one syllable ac-cent′ed; as, *in′di-vis′i-bil′i-ty.*

111. Several words, which are spelled alike as nouns and verbs, and appear the same when written or printed, are distinguished by a difference of accent. Thus we say *a* per′fume, *to* per-fume′; *a* pres′ent, *to* pre-sent′; *an* ac′cent, *to* ac-cent′; *a* reb′el, *to* re-bel′; *an* in′crease, *to* in-crease′; *a* rec′ord, *to* re-cord′; *an* in′sult, *to* in-sult′, &c. Let the accents be properly marked in the words of the following sentences:

Let us look up again at this immense concave above us, where sparkle the countless stars. If it be solid, who is the architect? Who is it that has fastened in it, at regular distances, such grand and luminous bodies? Who makes this vaulted sky to turn round us so regularly?

True eloquence must exist in the man, in the subject, and in the occasion. Affected passion, intense expression, the pomp of declamation, all may aspire after it; they cannot reach it. It comes, if it come at all, like the outbreaking of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original, native force.

SILENT LETTERS.

112. Remember that certain letters are silent, or unsounded, in certain words. Thus the *b* in dou*b*t, clim*b*, lim*b*, su*b*tle, &c., is unsounded. So is the *c* in indict, victuals, &c.; the *d* in We*d*nesday; the *g* in *g*naw; the *h* in *h*eir, *h*onest, *h*our; the *k* in *k*nife; the *l* in ha*l*f, shou*l*d; the *n* in hym*n*; the *p* in em*p*ty; the *s* in island; the *t* in of*t*en, pes*t*le, &c. &c.

EMPHASIS, PAUSE, ETC.

113. Emphasis is a variation of the voice, either by stress or pause, applied to one or more words in a sentence, to indicate distinction, or enforce the meaning. The words in Italic in the following sentence should be emphasized: "I do not *ask*, I *demand* your attention." The learner should avoid multiplying unnecessary emphatic words; as the effect is thereby weakened when there is occasion for it.

114. We have seen that, in every word, except monosyl-

lables,[m] there is one syllable, and sometimes more, upon which the voice falls more strongly than on the rest; and this syllable is called the *ac-cent'ed syllable*. Just so, in every sentence, there is one word at least, and sometimes more, that requires a particular stress of the voice, and this stress is called the *emphasis*. The sense of a sentence often depends on the right placing of the emphasis. Thus, in the sentence, "Did you give him a ripe orange?" the direct meaning may be taken in seven different ways, according as the emphasis is bestowed on the seven words separately.

115. Pauses are suspensions of the voice in reading or speaking. Remember that slight pauses must often be made at places where there are no punctuation-marks. Thus: "The general that commanded the army was slain." In this sentence there should be a slight pause after *army*, although there is no punctuation-mark. Have constant regard to the meaning of what you read.

Emphasis requires a transposition of accent when two words which have a sameness in part of their formation are opposed to each other in sense; as, "What is *done* cannot be undone. Thought and language *act* and react upon each other."

INFLECTION, ETC.

116. Inflection has reference to the change of tone suitable for the expression of certain ideas and passions. Try the question, "Was it John, or was it James?" When distinction is implied, it will be perceived that there is a very decided difference in the tone. That tone which we give to the former name is the rising inflection; that which we give to the latter is the falling inflection.

It should be explained to pupils that one of the principal circumstances to be regarded, in first attending to the speaking voice, is its power of conveying by one single percussion, independently of articulation, an idea of continuation or completion.

It may be readily made apparent to the young that every conversation exhibits the distinction between the rising and falling inflection; that, in every part of a discourse, the upward or downward slide of the voice suggests, either that the speaker has not finished the sentence, or that he has entirely concluded the period.

The middle falling inflection signifies that a portion of meaning is formed, but that something more is to be added. The middle rising inflection prepares the ear for the *cadence*, or entire conclusion. The extreme falling inflection implies that the sentence is complete.

117. The rising inflection is that tone of the voice which we give to what is incomplete, or suspended; as, "Did he say

No´?" It is the tone of doubt and entreaty. For the sake of convenience, we will mark this inflection precisely as we do an accented syllable, thus (´). This mark is called the acute accent.

118. Direct questions, or those commencing with a verb, and which can be grammatically answered by a simple *yes* or *no*, generally take the rising inflection; as, "Will you ride´?" "Can he read´?" By the tone of the voice we indicate to the person whom we interrogate that we are wholly in a state of suspense, and that a simple *yes* or *no* will terminate it.

The peculiar emotion with which the question is put is, however, the true guide to the inflection. A direct question to which the answer is anticipated takes the falling inflection; as, "Is not that a beautiful sunset`?" A direct question made emphatic by passion may also take the falling inflection.

119. Where the words *saying* or *said*, *exclaiming* or *exclaimed*, *asking* or *asked*, *replying* or *replied*, or words similar in effect, occur, followed by what is said or asked, the voice must generally take the rising inflection, and there must be about the same pause after it that there is after a colon; as, "Ringing the bell, he said´, 'Give me my hat.'" "He passed out of the room, exclaiming´, 'I will have no more to do with you!'"

120. The pause of suspension, in incomplete sentences, denoting that the sense is unfinished, generally takes the rising inflection; as, "The young´, the healthy´ and the prosperous´, should not presume on their advantages`." "To choose the best among the good´ is one of the most hazardous attempts of criticism`."

121. The falling inflection is the tone of completeness and determination. We have indicated it in print by this mark (`), called the mark of the grave accent. Whenever the sense is complete, whether at the close or any other part of a sentence, the falling inflection should be employed; as, "Live well`." "As you value the approbation of Heaven, or the esteem of the world, cultivate the love of truth`; in all your proceedings be direct and consistent`."

122. Indirect questions, or those commencing with an adverb or pronoun, and which cannot be grammatically answered by a simple *yes* or *no*, generally take the falling inflection; and so do the answers to such questions; as, "Where is he going`?" — "I don't know`." — "Which was the wiser man`?" — "I cannot say`."

If the question form an exclamation, it will sometimes require the rising inflection; as, "Where shall we go'?" — "What shall we do'?"

When the indirect question is not understood, and a repetition is required, it takes the rising inflection; as, "Whose book is it? "—"Mine." —"Whose, did you say'? "

123. Exclamation declares the emotion of the speaker: the inflection at the concluding accent is either rising or falling, according to the signification of the member of the sentence to which it is subjoined.

Language of deep emotion, of authority, surprise, denunciation or terror, generally takes the falling inflection; as, "Me miserable! "—"What a piece of work is a man! "

When exclamatory sentences become questions, or are expressive of tender emotions, they usually take the rising inflection; as, "They planted by your care'? "—O'! my son Absalom'! "

124. Words and clauses connected by the disjunctive *or* generally require the rising inflection before, and the falling after it; as, "Shall we go' or stay? "—"It was black' or white, green' or blue, rough' or smooth." —"Do you seek wealth' or virtue? "—"Does Napoleon deserve praise' or blame? "

125. The circumflex is a combination of the two inflections. The falling, followed by the rising, may be indicated to the eye thus (^); the rising, followed by the falling, thus (v). These tones are used in ironical passages. We have examples of both in the following: "Hear him, my lord; he is wondrous condescending."

126. Certain passages receive an impressive effect from the continuance of one tone through several words; this is called a Monotone, and may be indicated in print by the mark of the long vowel over words, thus (¯). The following passage should be delivered in the monotone: "O! when the last account 'twixt heaven and earth comes to be made, then shall this hand and seal witness against thee to thy condemnation."

127. A parenthesis, as it is a sentence within a sentence, must be kept as clear as possible from the principal sentence by a change of tone. Bear in mind that a parenthesis is not always signified to the eye by these marks ( ); the comma or dash is often used instead.

128. In poetry, words and phrases are sometimes *inverted* or changed from their usual order; and this is done to preserve the measure of a verse; as, "Farewell, ye waters blue!" "Thus spake the chief!" "Who taught thee the time to count? " &c. If we were writing prose, we should be more likely to say, "Farewell, ye blue waters!" "The chief spake thus!" "Who taught thee to count the time? " &c.

TO TEACHERS.

Too much attention cannot be paid to accuracy of articulation at a time when the organs of speech are pliable, and the most lasting impressions are produced. The present work has been arranged with especial reference to this object. The Exercises on the elementary sounds and consonant combinations embrace all that will be necessary for the most thorough drilling.

The small figures attached to words refer to the corresponding number of paragraphs in Part I.; and the Italicising of certain letters in the reading exercises indicates that such letters come under the elementary sound or consonant combination in the paragraph in Part I. referred to.

Thus, should the last three letters in the word *hosts* (which bad readers will be apt to deprive of its *t* sound) be Italicized, and the number 100 be attached, the reference is to Paragraph 100 in Part I., where will be found the sound expressed by the combination *sts*, indicating that every letter must be distinctly sounded.

Remark that in the exercises on the consonant combinations, the combinations are first given separately in Italic letters, as the guide to the sounds in the words which follow as examples. Thus, the simple combination *kt* represents the true sound of *cked* in *rocked* as well as of *ct* in *act*. The terminating sounds in *ants*, *ents*, *ess*, *ing*, *kts*, *lts*, *mts*, *sts*, *ldz*, *ndz*, *ow*, also the sound of unaccented *er* and the element *sh* before *r*, should be carefully heeded; and where pupils slight these sounds in reading, they should be referred to the true sound in the Exercises of Part I.

The pupil should be made thoroughly to understand the significance of the marks of accent, quantity, &c. The Explanatory Index is not intended to supersede the use of a Dictionary, but rather to cultivate the habit among the young of looking out words in regard to the meaning or pronunciation of which they are doubtful.

The words given as exercises on the elementary sounds, beginning page 12, have been arranged in alphabetical order for convenience of reference. Frequent reference, for the verification of these sounds in doubtful words, as they may occur in reading, is recommended.

The posture of the pupil in reading should be carefully regulated. A stooping, ungraceful posture will impart its bad quality to his elocution. An upright, alert presentation of the whole body, a proper expansion of the chest, and throwing back of the shoulders, should be insisted on.

The regulation of the breathing should not pass unheeded. Be careful that no vicious tones, no nasal habit of utterance, no over-fast or over-precise mode of enunciation, pass unrebuked.

THE

STANDARD THIRD READER.

PART II.

EXERCISES IN READING.

*** *The letters* XI, *placed at the end of a word, refer to it in the Explanatory Index.*

Figures at the end of a word refer to the paragraph of a corresponding number in Part I.

I. — THE SECRET OF SUCCESS.

1. ATTENTION is the secret of success in learning[44] to read, as it is in all other undertakings in life. Sir Isaac Newton,[XI] on being asked[70] how he had discovered[71] the true system of the universe, replied, "By continually thinking upon it." In other words, he gave his attention to it, and occupied his thoughts about it.

2. If you would[38] become a good reader, you must remember that attention is the important thing for success. Attend to the articulation and pronunciation of your words, and soon you will artic'ulate and pronounce correctly[98] without[54] forethought or effort.

3. Attend to the meaning[44] of what[43] you read, and you will bestow your emphasis[51] aright, and make your hearers understand you at once.[41] Attend to the modulation[XI] of your voice,[66] and you will not be liable to sink it to a spiritless[35] tone, or raise it, at improper times, to a pitch that might better suit[64] the town crier.

4. Attend to the marks and ref'erences[17] introduced[64] into this book for your guidance,[58] and you will avoid many[24] errors, and acquire ac'curate[64] habits of articulation, that will not be lost. You will moreover be led to understand more thoroughly[40] what you read, and thus make a positive[69] gain in your power to read well.

5. Attend to the elocution[21] of your classmates[70] while[42] they are reading aloud, and you may learn to avoid their ĕrrors,[19] and bĕn-e-fit by their successes. If they pronounce any word in a manner that you think ĕr-ro-ne-ous, look it out in the dictionary, and find which mode is right.

6. Are you aware of the advantages which the ability to read well may give you?[118] It will not only[36] be a constant satisfaction to yourself, but a means of imparting pleasure and instruction to others.[71]

7. As mere exercise,[71] the habit of reading aloud is highly bĕn-e-ficial[61] on account of the strength which[43] it confers on the chest and lungs; while the mental pleasure to be derived from it is one of the most[36] delightful that can adorn the family circle.

8. The newspapers[64] gave an account, not long since, of a worthy[54] man who had been[35] elected a clerk of a state legislature.[21] It is often[46] the clerk's duty[64] to read documents aloud. But this man had not been taught in his youth the importance of reading well, and he had grown up with[54] such bad habits of articulation, that it was difficult to understand him.

9. He took no heed of the proper pauses in reading; clipped his words of half[29] their right sounds; said *git* instead of *get*, *mornin* instead of *morning*, *sich* instead of *such*, *feller* instead of *fellow*, and *scursely* instead of *scarcely*. The consequence was, that he was frequently interrupted by laughter[25] from his hearers, and, one day, in a fit of mortification, he resigned[90] his office.

10. It is not only in official[61] stations that the art of reading with pro-pri-ety will be of service to you. What

ever may be your occupation in life, this art cannot fail to be a frequent cause of satisfaction, and the means of adding largely to your usefulnĕss.[34]

II. — THE CLOUD — A FABLE.

1. One hot summer morni*ng*[44] a little cloud rose out of the sea, and glided lightly, like a playful child, through the blue sky and over the wide earth, *wh*ich[48] lay parched and languishing from the long dr*ought*.[65]

2. As the little cloud sailed along, she saw far bene*ath*[54] her the poor laborers *toi*ling[68] in the sweat of their brows, while she was w*a*fted[70] along by the light breath of the morning, free from care and toil.

3. "Ah!" said she, "could I but do something to light*en*[46] the labors of those poor men upon the earth, drive away their cares, give refreshment[34] to the th*ir*sty[71] and food to the hungry!"[128] And the day went on, and the cloud grew bigger and bigger; and as she grew, her desire to devote her life to mankind grew likewise stronger.

4. But on the earth the heat waxed more intense;[81] the sun's rays burned like fire, till the wearied laborers nearly fainted in the fields; and y*et*[34] they worked on and on, for they w*er*e[71] very poor. From time to time they cast a piteous look up at the cloud, as much as to say, "Ah, that you would help us!"[128]

5. "I *will* help you," said the cloud; and she began to sink gently down. But pr*es*ently[34] she remembered[71] what she had once heard *wh*en[43] a little child, in the depths of the sea, that if a cloud ventures too near the earth, she dies.

6. For a *wh*ile[43] she wavered, and was driv*en*[46] hither and *thith*er[54] by her thoughts; but at length she stood still, and, w*ith*[54] all the gladnĕss of a good resolution, she cried, "Ye weary men who are *toi*ling[68] on the earth, I will help you!"

7. Filled with this thought, the cloud sudden*ly*[46] expanded to a gigantic size; she had never imagined herself capable of such greatness. Like an ān'gel[18] of blessing, she stood above the earth, and spread her wings over the parched fields; and her form became so glorious, so awf*ul*,[38] that she filled man and beast with fear, and the trees and the grass bent before[109] her, while yet they all well kn*ew*[64] that she was their bĕn-e-factor.

8. "Ay,[81] I will help you," s*aid*[34] the cloud ag*ain*;[34] "receive me — I die for you!" The en'*er*gy[71] of a mighty purpose thrilled through her; a brilliant flash gleamed across[109] her, and the thunder roared. Strong was that will, and stronger still the love, pĕn-e-trated by which she fell, and dissolved in a shower, that shed blessings on the earth.

9. The rain was her work; the rain was *al*so[32] her death, and the ac*t*[98] was glorious. Far over the land, as wide as the rain extended, a brilliant b*ow*[36] was bent, formed of the purest rays of the upper heav*ens*;[46] it was the last greeting of that self-sacrificing spirit of love. The rainbow vanished, but the blessing of the cloud long rested upon the land *wh*ich[43] she had saved. *From the German of Reinick.*

III. — NOW IS THE TIME.

1. The bud will soon become a flower,
   The flower become a seed;
   Then seize, O youth! the present hour, —
   Of that thou hast most need.

2. Do thy best alw*ays*,[81] — do it now, —
   For, in the present time,
   As in the furr*ows*[36] of a plough,
   Fall seeds of good or crime.

3. The sun and rain will ripe*n*[46] fast
   Each seed that thou hast sown;
   And every act and word at last
   By its own fruit be known.

4. And soon the harvest of thy *toil*[68]
Rejoicing thou shalt reap;
Or o'er thy wild, neglected soil
Go forth in shame to weep.

IV. — THE HORSE-SHOE NAIL.

1. A FARMER *once*[41] went to market, and, meeting with good luck, he sold all his corn, and lined his *purse*[71] *with*[64] silver and gold. Then he thought it time to return, in order to reach home before night-fall; so he *packed*[98] his money-bags upon his horse's back, and set out on his *journey*.[71]

2. At noon he stopped in a village to rest; and, when he was starting *again*,[34] the hostler, as he led out the horse, said, "Please you, sir, the left shoe behind has lost a nail."[69] —"Let it go," *answered*[70] the farmer; "the shoe will hold fast enough for the twenty miles that I have still to *travel*.[47] I'm in haste." So saying, he journeyed on.

3. In the afternoon, the farmer stopped *again*[34] to bait his horse; and, as he was sitting in the inn, the stable-boy came, and said, "Sir, your horse has lost a nail in his left shoe behind: shall I take him to the blacksmith?"[113] — "Let him alone," answered the farmer; "I've only six miles further to go, and the horse will travel well enough that distance. I've no time to lose."[39]

4. Away rode the farmer; but he had not *gone*[32] far before the horse began to limp; it had not limped far before it began to stumble; and it had not stumbled long before it fell down and broke a leg.

5. Then the farmer was *obliged*[63] to leave the horse lying in the road, to unstrap his bags, throw them over his shoulder, and make his way as well as he could home on *foot*,[38] where he did not arrive till late at night. "All my ill-luck," said the farmer to himself, "comes from neglect of a horse-shoe nail!"

From the German of Grimm.

V. — THE GOLDEN SNUFF-BOX.

1. A COLONEL[71] showed to his officers, who were dining with him, a *new*[64] and very beautiful golden snuff-box. After a while he wanted to take a pinch of snuff, and, feeling in all his pockets, said, with *sur*prise,[71] "Where is my box? Do just see, gentlemen, if any of you has put it into his pocket in a fit of absence of mind."

2. They all stood up immediately, and turned their pockets inside out, without the snuff-box being discovered.[71] An ensign only remained sitting, and he, with evident embarrassment, said, "I cannot turn my pocket out: my word of honor that I have not got the box *ought*[32] to be sufficient."

3. The officers went away, exchanging nods with one another, and each looking upon him as the thief. The following day the colonel had him sent for, and said, "The box has been found; there was a hole in my pocket, and it got in between the lining. But now tell me why you refused to show your pocket, as all the rest of the company did."

4. The ensign answered: "To you alone, colonel, can I willingly tell it. My *pa*rents[69] *are*[29] poor; I, therefore,[44] give them half my pay; and I eat *no*thing[40] hot at my dinner. When I was invited by you, I had already got my dinner in my pocket; and I should have felt ashamed if, in turning out my pocket, a slice of black bread and a *sau*sage[32] had fallen out."

5. The colonel exclaimed, in delight, "You are a very good son! and, in order that you may support your parents more easily, you shall dine at my table every day." He then invited all the officers to an entertainment, assured them all of the ensign's innocence, and handed to him, for a testimony of his esteem, the golden snuff-box as a present.

6. I must confess I should have liked the ensign better, however, if he had manfully turned out his pocket, and not

felt any mortification in doing it, so long as he knew[64] that he had done nothing wrong or mean. Never be afraid of being known to submit to poor fare and poor attire, so long as it is in a good cause, and consistent with your ability.

VI. — THE SENSES.

1. Say, what is it, Eyes, ye see? —
"Shade and sunshine, flower and tree;
Running waters swift and clear,
And the harvests[100] of the year.
These we see, and for the sight
Bless the Giver infinite."

2. Tell me, Ears, what have ye heard? —
"Many[94] and many a singing[44] bird;
Winds within the tree-tops blowing;
Rapid rivers strongly flowing;
Awful[38] thunder; ocean strong;
And the kindly human tongue.
These and more[115] an entrance find
To the chambers of the mind."

3. Tell me, busy Hands, I pray,
What ye're doing through the day? —
"Ever working, never still,
We are servants to the will." —
Busy Hands, whate'er[69] ye do,
Still keep peace and love in view.

VII. — EXERCISE AND FRESH AIR.

1. Bodily exercise, especially in the open air, is of the greatest importance to health. It produces hunger and thirst,[71] assists[100] in digesting what we eat and drink, and renders it useful to the body; it purifies the blood, and keeps up a healthy action in all the organs; it gives us sweet and wholesome[26] sleep.

2. The exercise[71] of any particular limb[112] does little besides improving the strength of that limb. In order to increase our general[71] strength, the whole[86] frame must be brought into exercise.

3. The blacksmith, by wielding his hammer, increases the muscular volume[64] and strength of his right arm only;[76] or, if the rest of his body derive any advantage from his exercise, it is through the general movement which the wielding of a hammer occasions.

4. One whose profession consists[100] in dancing[70] or leaping, for the same reason, chiefly improves the muscles[112] of his legs. The right hand of most persons, by being[44] more frequently employed than the left, becomes sensibly larger, as well as stronger.

5. In order, then, to maintain in a sound state the energies[71] which nature has given us, and, still more particularly, to increase their amount, we must exercise them. If we desire to have a strong limb, we must exercise that limb; if we desire that the whole of our frame should be sound and strong, we must exercise the whole of our frame.

6. Exercise should never be too violent, or too long continued. It may then be hurtful. If excessive exertion be indulged in, the vital powers of the part are exhausted,[43] and a loss of energy, instead of a gain, will be the consequence.

7. When we have been taking a good deal of exercise, or have worked so industriously that we are over-heated, and perspire very freely, it is dangerous[81] to sit in a draught[81] of air, or to drink very cold water; because by so doing we produce[64] too sudden[46] a change in the body, and by this means endanger health, and even life.

8. The air that we breathe should be fresh, pure, and dry. Have you never felt unwell when you have remained some time in a small room with a great number of persons, especially if neither doors nor windows[38] were open?[118] Air that has been once drawn into the lungs and then breathed out, becomes deprived of its health-giving virtue. Bad, impure

air, if breathed for a length of time, will often bring on the worst diseases.

9. When a number of persons sleep together in a small room, and they neglect the means of ventilation,[29] the air becomes foul and injurious. Each individual is constantly throwing off impurities from the lungs into the room. What should be done? The door or window should be left open, if there is no other way of keeping the air fresh.

10. The effect is still worse, if, in a room, besides the breath of a number of people, there is smoke from lamps or candles, or the burning of *gas*.[30] In such cases, we *are*[31] not only liable to be made sick, but are sometimes almost suffocated. Frequently death is prod*uced*[64] from the gas of charcoal, where there is no way for it to escape up the chimney or out of the window.

11. The blood receives from the air cert*ain*[35] parts that are necessary to alter it, and fit it for circulation through the body; but it cannot receive those parts unless fresh air has b*een*[35] drawn into the lungs. If the air is not pure, it fails to improve the blood; it is much more apt to do harm than good. For this reason, it is impossible to feel well any length of time in a place where the virtue of the air has been exhausted by the number of persons breathing it.

12. People who live in sw*a*mpy[33] districts, where vast quantities of vegetable matter are constantly decaying, are subject to ag*ue*,[64] and other troublesome and dangerous disorders. This is owing to their breathing damp and impure air. A collection of stagnant water on the surface of the ground will often breed fevers, which spread through a large neighborhood.

13. Neither men, nor animals, nor vegetables, can live, if the air which surrounds them be not constantly ren*ew*ed.[64] A plant confined in a glass case soon dies; and instances have been known where a number of men, shut up in a small, close dungeon, have perished, after dreadful sufferings.

VIII. — THE CALIPH AND THE WEAVER.

1 A CALIPH,[81] who once reigned in Bagdad,[81] built a palace renowned for beauty and mag-nif-i-cence. Near its entrance stood an old and ruinous cottage, the *h*umble[82] dwelli*ng*[44] of a poor weaver.

2. There, contented with the trifling returns of his daily labor, the old weaver tranquilly passed his time, free from de*b*t[113] and anxiety, envying nobody, and envied by no*n*e.[40]

3. As his abode fr*o*nted[40] the royal mansion, the vizier[83] wished at once, without cĕr-emony, to have the h*o*vel[87] pulled down; but the caliph comm*a*nded[70] that its val*ue*[64] should fi*r*st[71] be offered to the owner.

4. Ac-cord-ing-ly, the weaver was visited by the vizier, who tried, by offering him gold, to persuade him to give up his hab-i-ta-tion.

5. "No; keep your money," the poor man replied. "My labor at the loom places me beyond want, and as to my house, I cannot part with it. Here I was born, here my father breathed his last mortal breath, and here I hope to breathe mine."

6. "But," said the vizier, angrily, "your miserable hut is too near to the caliph's palace. It offends the eye; and, if you obstinately refuse to give it up, you shall be turned out without the money I now offer."

7. "The caliph can, if he pleases," said the weaver, "drive me away and destr*oy*[68] my home; but, if he does so, he will behold me every morning seated on its last st*o*ne,[38] and weeping at my misery. I know that his generous heart would be touched at my desolation."

8. This language provoked the vizier to wrath. He returned to his master, the caliph, and asked permission to punish the rash cottager, and level[47] his humble abode instantly to the ground.

9. But the caliph sa*i*d,[84] "At my cost let the cottage be repaired; my glory will live wi*th*[54] its continuance. Look-

ing at the palace, men will say of me, 'He was great;' and when they behold the cottage, they will exclaim, 'He was just!'"

10. Now, which was the wiser and the better man,—the vizier, who wanted to rob the poor weaver of his rights, or his master, the caliph, who refused to commit a wrong?

IX. — THE VOICE OF THE GRASS.

1. Here I come creeping,[44] creeping everywhere;
   By the dusty road-side,
   On the sunny hill-side,
   Close by the noisy[98] brook,
   In every shady nook,
   I come creeping, creeping everywhere.

2. Here I come creeping, creeping everywhere;
   All round the open door,
   Where sit the agëd[16] poor,
   Here where the children play
   In the bright and merry May,
   I come creeping, creeping everywhere.

3. Here I come creeping, creeping everywhere;
   In the noisy city street
   My pleasant face you 'll meet,
   Cheering the sick at heart,
   Toiling his busy part,
   Silently creeping, creeping everywhere.

4. Here I come creeping, creeping everywhere;
   You cannot see me coming,
   Nor hear my low, sweet humming;
   For in the starry night,
   And the glad morning light
   I come quietly creeping everywhere.

5. Here I come creeping, creeping everywhere;
   More welcome than the flowers
   In summer's pleasant hours:

The gentle cow is glad,
And the merry bird not sad,
To see me creeping, creeping everywhere.

6. Here I come creeping, creeping everywhere;
My humble song of praise
Most gratefully I raise
To Him at whose command
I beautify the land,
Creeping, silently creeping everywhere.

X. — REMARKABLE CONDUCT OF A LITTLE GIRL.

1. In Lyons[21] not long ago a young girl, the child of poor parents, was taken up for stealing a loaf of bread from a baker's shop. A crowd collected about her, as the police[53] officers were carrying her off. Among the spectators was a little girl named Ruth, who happened to be going home from school at the moment.

2. Seeing that the ărrested girl was in great distress, Ruth felt compassion for her, and made her way close up to her through the crowd, and asked if she could do anything for her. "O, yes, miss!" said the culprit;[21] "father and mother and my two little brothers are almost dying for want of food." She then communicated her parents' name, that of the street they lived in, and the number of their house.

3. Ruth had barely time to receive this information, when the officers led their prisoner away. Ruth stood, for a moment, overcome with sorrow[36] at the fate of the unhappy girl. Then she considered with herself what she could do for the suffering[71] family, to aid whom the loaf of bread had been stolen.

4. Ruth recollected that her mother was out of town, and she knew no way by *which*[43] she could procure money to relieve the wants of the poor folks thus commended to her care. Suddenly she bethought herself of a resource of a strange kind.

5. A hair-dresser, who lived near her mother's house, and *knew*[64] her family, had often praised Ruth's beautiful hair, and had told her, in jest, to come to him whenever she wished to have it cut, and he would give her five dollars for it to make wigs of.

6. This used to make Ruth proud and pleased, but she now thought of it in a different way. In order to procure money for the assistance of the starving family, she went straight to the hair-dresser's, put him in mind of his promise, and offered to let him cut off all her pretty[35] locks for what he thought them worth.

7. Naturally *sur*prised[71] by such an application, the hair-dresser, who was a kind and intelligent man, made in-quĭ'ry into the cause of his young friend's visit. Her secret was easily drawn from her, and it caused the hair-dresser almost to shed tears of pleasure. He gave the little barg*ain*er[35] three dollars, and promised to come and claim the hair at some future day.

8. Delighted with her success, Ruth got a basket, bought some provisions, and set out on her ĕrrand of mercy to the parents of the girl who had stolen the loaf. What was their *sur*prise[71] on seeing the little stranger enter their poor apartment! Her cheeks were flushed with excitement, and her long flaxen hair fell in curls upon her shoulders.

9. "Your daughter," she said, "will not come back perhaps to-day; but keep up your spirits. She told me about you, and I have brought you these provisions." After these encouraging words, the young messenger of good put some money into the h*ands*[76] of the father, and then, with a look of pity and satisfaction, disappeared.

10. Before Ruth returned home, the hair-dresser had gone to her mother's, found that lady come home, and related to her all the circumstances; so that, when the possessor of the golden tresses came back, she was gratified by being received into the open arms of her pleased and prais*ing*[44] parent.

11. When the story was told at the police office by the hair-dresser, the theft of the loaf was visited by no severe punishment. The culprit was released[59] with a proper rebuke and some good advice. Many friends were raised up to the poor family, and they were[71] soon restored to health and comfort, and all through the thoughtful humanity of little Ruth.

XI. — THE MISCHIEVOUS BOY.

1. I RESIDED in Philadelphia, in the vicinity of a market. One evening, as I was quietly sitting with my family, I heard a loud rap at my front door. I immediately went to the door, and was surprised, on opening it, to find no one there. I shut the door, and turned to go to the parlor.

2. I had hardly proceeded a yard, before rap, rap, went the knocker again.[34] I hastily opened the door, but no one was to be seen. I concluded that some mis'chievous boy was disposed to have a little sport at my expense, but, as I was not willing to be annoyed[28] with mischief, I shut the door, and kept hold of it. Very soon the raps were repeated.

3. I suddenly opened the door; but nobody was to be seen. The evening was dark, and, as I stood at the door, the raps were renewed[64] for a few seconds. I stood in astonishment; but, upon putting my hand upon the knocker, the mystery was unravelled. I found a string tied to it, and my little persecutor was standing behind one of the pillars of the market with one end in his hand, operating upon my knocker at his pleasure.

4. I closed the door and went out a back way, passing down the foot-way, till I got some distance below the lad, when I turned and came up behind him, and took hold of his arm. He was very much alarmed, and began to entreat me to let him go, when the following dialogue took place:

5. "Well, my lad, thou art amusing thyself at my ex-

pense. I want thee to go home with me." — "O, you are going to *whip*[45] me! Please let me go, and I will never do so again."—"I will not whip thee, but thou must go home with me."

6. After repeated assurances that I would not whip him, at length the poor fel*low*[36] consented; but he had no faith in my promise not to whip him, and went in the full expectation that he was to be punished. I seated him in the parlor, and took a seat by his side. He was a bright-looking little fellow, about thirteen or fourteen years of age.

7. I asked him if he went to school. He replied that he did. "Canst thou read?" I inquired. —"Yes."—"Well, let us read a few chapters in the Bible."

8. I opened the Bible, read a chapter, and then gave it to him; and I was much pleased to discover that he could read so well. We spent about an hour in that manner, when I remarked that we had spent the evening very pleasantly together; I now thought it was about time for him to go home.

9. "If thy father or mother inquires where thou hast been," I said, "tell them that thou hast been spending the evening with me; and when thou feelest an inclination to be a little mischievous, call upon me. I shall always be pleased to see thee." He left my house rejoicing, and never troubled me afterwards.

I. T. HOPPER.

XII. — THE MIMIC.

1. A MIMIC I kn*ew*,[64] who, to give him his d*ue*,
Was exceeded by n*one*[40] and was equalled by few.

2. He could bark like a dog; he could grunt like a hog;
Nay, I really believe he could creak like a frog.

3. Then, as for a bird, — you may trust to my word,
T was the best imitation that ever you heard:

4. It must be confess*ed*[55] that he copied birds best:
You 'd have thought he had lived all his life in a nest.

5. It happened, one day, that he came in the way
Of a sportsman, — an excellent marksman, they say.

6 And near a st*o*ne[36] wall, with his little bird-call,
The mimic attempted to imitate all.

7. So well did he do it, the birds all flew to it;
But, ah! he had certainly reason to rue it.

8. It turned out no fun, — for, the man with the gun,
Who was seeking for partridges, took him for one.

9. He was shot in the side; and he feelingly cried,
A moment or so ere[xi] he fainted and died.

"Who for others prepare a trap, should beware
They do not themselves fall into the snare."

XIII. — THE MISER AND THE MOUSE.

A MISER, trav*e*rsing[71] his house,
Espied, unusual there, a mouse,
And thus his uninvited guest,
Briskly inquisitive, address*ed*:[55]
"Tell me, my dear, to what cause *is* it
I owe this unexpected visit?"
The mouse her host obliquely[xi] eyed,
And, smiling, pleasantly replied,
"Fear not, good fell*ow*,[36] for your hoard.
I come to *lodge*, and not to *board!*"

TRANSLATED FROM THE GREEK BY COWPER.

XIV. — ON LEARNING TO SAY NO.

1. IT often requires great courage to say NO. But, by being able pro*mpt*ly,[75] on occasion, to utter this little mŏn-o-syllable,[xi] you may save yourself a deal of trouble. Your

welfare, your integrity, your self-respect, may depend on your ability to reply, resolutely, NO.

2. You are urged by some of your companions to engage in some amusement, or to go on some excursion,[39] which you know to be wrong. You say *no* at the outset, firmly and quickly, and there is the end of it.

3. But, if you hesitate, you will be importuned[42] until you will probably yield; and, having thus given up your own judgment, and violated your conscience, you will lose your power of resistance, and yield to every enticement.

4. Joseph has cultivated decision of character. He never hesitates a moment when anything wrong is proposed. He rejects[38] it instantly. The consequence is, his companions never think of going[44] to him when they have any mis'chievous scheme on foot.

5. His prompt[75] and decisive *no* they do not wish to encounter. His parents can trust him anywhere, because they have no fears of his being led astray; because he has learned to say *no*. And this relieves them of a load of anxiety.

6. Reuben is the opposite[73] of this. He wishes to please everybody in everything, and therefore[71] has not the courage to say *no* to any one. He seems wholly[36] unable to resist the temptation. He is, therefore, always[31] gĕtting into difficulty,— always doing something that he ought not, through the enticement of his companions.

7. His parents scarcely[60] dare trust him out of their sight, they are so fearful that he will be led astray. He is thus a source of great anxiety to them, and all because he cannot say NO.

8. Now, let me beg of you to learn to say NO. If you find any difficulty in uttering it,— if your tongue will not easily do its office,— go by yourself, and practise saying *no*, NO, NO! till you can articulate the word clearly, distinctly[77] and without[54] hesitation.

9. Practise it till you have it always ready on your

tongue's end, to utter with emphasis to every girl or boy, man or woman, or evil spirit, that presumes[64] to propose to you to do anything that is wrong.

10. But there are occasions when it may be well to cultivate the power of saying *yes*. When asked to do a fellow-creature a kindness, the granting of which will not conflict with our duty to ourselves or others, we should then avoid that little word *no*, so proper in repelling temptation, or rejecting a wrong request. *Newcomb.*

XV. — TO A BUTTERFLY.

1. Stay near me! — do not take thy flight!
A little longer stay in sight!
Much con'verse[17] do I find in thee
Historian of my infancy!

2. Float near me! — do not yet depart!
Dead times revive in thee;
Thou bring'st, gay creature as thou art,
A solemn image to my heart, —
My father's family!

3. O! pleasant, pleasant were the days,
The time when, in our childish plays,
My sister Emmeline and I
Together chased the butterfly!

4. A very hunter did I rush
Upon the prey: — with leaps and springs
I follow*e*d[36] on from brake to bush;
But she (Heaven love her!) feared to brush
The dust from off its wings.

Wordsworth.

XVI. — THE KING AND THE FLATTERER.

1. Dionys'ius, the tyrant of Sicily, was far from being happy, though he had great riches, and all the pleasures

which wealth could procure. Dam'oclēs, one of his flatterers, told him that no monarch had ever been greater or happier than Dionysius. "Hast thou a mĭnd," said the king, "to taste this happiness, and to know what that is of which thou hast so high an ideä?" Dam'oclēs with joy accepted the offer.

2. The king ord*er*ed[71] that a royal banquet should be prepared, and a gilded sofa placed for him. There were sideboards loaded with gold and silver plate of immense value. Pages[72] of great beauty were ordered to attend his table, and to obey his commands.

3. Fragrant *oi*ntments,[66] flowers and per'fumes,[17] were added to the feast, and the table was spread with choice delicacies of every kind. Dam'oclēs, over-elated with pleasure, fancied himself amongst superior beings.

4. But in the midst of all this happiness, as he lay indulging himself in state, he sees let down from the ceiling, just over his head, a large, bright sword,[73] hung by a single hair. This sight put an end to his joy.

5. The pomp of his attendance, the glitter of the carved plate, and the delicacy of the viands,[74] cease to afford him any pleasure. He dreads to stretch forth his hand to the table. He throws off the garland of roses. He hastens to remove from so dangerous a situation, and earnestly begs the king to restore him to his former humble[75] condition, having no desire to enjoy any longer a happiness so terrible.

6. By this device Dionysius showed to Dam'oclēs how wretched was he, the king, in the midst of all the treasures and all the honors which royalty could bestow.

CICERO.

XVII. — SUMMER WOODS.

COME ye into the summer woods; there entereth no annoy;
All greenly wave the chestnut-leaves, and the earth is full of joy.
I cannot tell you half the sights of beauty you may see,
The b*ur*sts[71] of golden sunshine, and many a shady tree.

There, lightly swung, in bowery glades, the honeysuckles twine;
There blooms the pink sabbatia, and the scarlet columbine;
There grows the purple violet in some dusk woodland spot;
There grows the little Mayflower, and the wood forget-me-not.

And many a merry bird is there, unscared by lawless men;
The blue-winged jay, the woodpecker, and the golden-crested wren.
Come down, and ye shall see them all, the timid and the bold;
For their sweet life of pleasantness, it is not to be told.

I 've seen the freakish squirrels[xi] drop down from their leafy trees,
The little squirrels with the old, — great joy it was to me!
And far within that summer wood, among the leaves so green,
There flows a little gurgling brook, the brightest e'er[69] was seen.

There come the little gentle birds, without a fear of ill,
Down to the murmuring water's edge, and freely drink their fill!
And dash about, and splash about, — the merry little things, —
And look askance[xi] with bright black eyes, and flirt their dripping wings.

The nodding plants, they bowed their heads, as if, in heartsome cheer,
They spake unto those little things, "'T is merry living here!"
O, how my heart ran o'er with joy! I saw that all was good,
And how we might glean up delight all round us, if we would!

Howitt.

XVIII. — FUN AMONG ANIMALS.

1. FUN is not confined to boys and girls. Some of the smallest *insects*[98] are discov*ered*[71] to enjoy themselves in sports and amusements after their ordinary toils, or satiating themselves with food, just as regularly as is the case with many human beings. They run races, wrestle with each other, and, out of fun, carry each other on their backs much in the same manner as boys.

2. A small species of ants,[70] in the intervals of their industry, have *been*[35] seen carrying each other on their backs, the rider holding with his mandibles[xi] the neck of his bearer, and embracing it closely with his legs. Gould, a writer on ants, mentions that he has often witnessed these exercises, and says that, in all cases, after being carried a certain length, the ant was let go in a friendly and careful manner.

3. Small birds chase each other about in play. The trumpeter-bird hops about in the most eccentric manner on one leg, and throws somersets. The crane expands its wings, runs round in circles, leaps, and, throwing little stones and pieces of wood in the air, endeavors to catch them again, or pretends to avoid them, as if afraid. Water-birds, such as ducks and geese, dive after each other, and cleave the surface of the water with outstretched neck and flapping wings, throwing an abundant spray around.

4. There is a story told of a tame magpie which was seen busily engaged in a garden gathering pebbles, and, with much solem'nity, and a studied air, dropping them into a hole about eighteen inches deep, made to receive a post. After dropping each stone, it cried "currack!" triumphantly, and set off for another. On examining the spot, a poor *toad*[36] was found in the hole, which the magpie was *sto*ning[36] for his amusement.

5. The mocking-bird seems to take delight in imitating the *noises*[66] made by other animals, and by man himself. He *wh*istles[43] for the dog; Cæsar starts up, wags his tail, and runs to meet his master. He squeaks out like a hurt chicken; and the hen hurries about with hanging wings and bristled feathers, clucking to protect its injured brood. The bark*ing*[44] of the dog, the mewing of the cat, the creaking of a passing wheelbarrow, follow, with great truth and rapidity.

6. Deer often engage in a sham battle, or a trial of strength, by twisting their horns together and pushing for the mastery. All animals that pretend violence in their play stop short of exercising it: the dog takes the greatest precaution not to injure by his bite; and the ō'rang-*ou*-tang,[39] in wrestling with his keeper, pretends to throw him, and makes a feint of biting him.

7. Some animals carry out in their play the semblance of cătching their prey: young cats, for instance, leap after every small and moving object, even to the leaves strewn

by the autumn wind; they crouch and steal forward, ready for the spring, the body quivering and the tail vibrating with emotion. They bound on the moving leaf, and again spring forward to another. Young tigers and *cou*gars[39] have been seen playing with round substances, like kittens with a ball of yarn.

8. The California Indians say that the cubs[41] of the bear go through all sorts of queer little antics, very often appar*ent*ly[69] for the sole purpose of distressing their anxious parents. The grown-up bears engage in dances, and the places where such sports have been held are detected by the Indians from the manner in which the ground is beaten.

9. Sometimes a bear will dance by himself, while others squat down and look on, as if criticizing[41] the performance. At other times, a wh*o*le[86] party of bears will *join*[66] in a sort of quadrille.[41] The custom proves that Bruin,[41] though his exterior is rough, and his ordinary deportment by no means graceful, knows how to relax[41] among his equals, and is not indifferent to social amusement.

XIX. — THE DERVIS AND THE KING.

1. A DERVIS,[41] travelling through Tartary, went into the king's palace by mistake, as if thinking it to be a public inn, or caravan'sary. Having looked about him for some time, he entered into a long gallery, where he laid down his wallet and spread his carpet, in order to repose himself upon it, after the manner of the Eastern nations.

2. He had not been long in this posture before he was discovered by some of the guards, who asked him what was his business in that place. The dervis told them he intended to take up his night's lodging in that caravansary. The guards told him, in a very angry manner, that the house he was in was not a caravansary, but the king's palace.

3. It happened that the king himself passed through the

gallery during this debate; and, smiling at the mistake of the dervis, asked him how he could possibly be so dull as not to distinguish a palace from a caravansary.

4. Sir, says the dervis, give me leave to ask your majesty a question or two: "Who were the persons that lodged in this house when it was first built?" The king replied, his ancestors. "And who," says the dervis, "was the last person that lodged here?" The king replied, his father. "And who is it," says the dervis, "that lodges here at present?"

5. The king told him that it was himself. "And who," says the dervis, "will be here after you?" The king answered, the young prince, his son. "Ah! sir," said the dervis, "a house that changes its inhabitants so often, and receives such a perpetual succession of guests, is not a palace, but a caravansary." SPECTATOR

XX. — THE PET LAMB.

1. THE dew was falling fast, the stars began to blink;
I heard a voice: it said, "Drink, pretty creature, drink!"
And, looking o'er the hedge, before me I espied
A snow-white mountain lamb, with a maiden at its side.

2. No other sheep were near; the lamb was all alone,
And by a slender cord was tĕthered to a stone;
With one knee on the grass did the little maiden kneel,
While to that mountain lamb she gave its evening meal.

3. "Rest, little one," she said; "hast thou forgot the day
When my father found thee first, in places far away?
Many flocks were on the hills, but thou wert owned by none,
And thy mother from thy side forevermore was gone.

4. "Thou know'st that twice a day I have brought thee in this can
Fresh water from the brook, as clear as ever ran;
And twice, too, in the day, when the ground is wet with dew,
I bring thee draughts of milk, — warm milk it is, and new.

5. "Thy limbs will shortly be twice as stout as they are now;
Then I 'll yoke thee to my cart, like a pony in the plough:

My playmate thou shalt be; and when the wind is cold
Our hearth[29] shall be thy bed, our house shall be thy fold.

6. "See, here thou need'st not fear the raven in the sky;
Both night and day thou 'rt safe, — our cottage is hard by.
Why bleat so after me? Why pull so at thy chain?
Sleep, and at break of day I 'll come to thee again."

Wordsworth

XXI. — SUNNY DAYS IN WINTER.

1. Summer is a glorious season,
Warm, and bright, and pleasant;
But the past is not a reason
To despise the present.
So, while Health can climb the mountain
And the log lights up the hall,
There are sunny days in Winter,
After all.

2. Spring, no doubt, hath faded from us,
Maiden-like in charms;
Summer, too, with all her promise,
Perished in our arms.
But the memory of the vanished,
Whom our hearts recall,
Maketh sunny days in Winter,
After all!

3. Sunny hours in every season
Wait the innocent, —
Those who taste with love and reason
What their God has sent.
Those who neither soar too highly,
Nor too lowly fall,
Feel the sunny days of Winter,
After all!

4. Then, although our darling treasures
Vanish from the heart;
Then, although our once-loved pleasures
One by one depart;

Though the tomb loom in the distance,
And the mourning-pall, —
There is sunshine, and *no* Winter,
After all!

D. F. M'Carthy.

XXII. — THE BEAR AND THE CHILDREN.

1. I WILL tell you a cir'cumstance which occurred a year ago in a country town in the south of Germany. The master of a dancing-bear was sitting in the tap-room[21] of an inn, eating his supper; whilst the bear (poor harmless beast!)[127] was tied up behind the wood-stack in the yard.

2. In the room up stairs three little childrĕn were playing about. Tramp! tramp! was suddenly heard on the stairs. Who could it be? The door flew open, and, behold! there entered the bear, — the huge, shaggy beast, — with his clanking[44] chain.

3. Tired of standing so long in the yard alone, Bru-in[27] had at length found his way to the staircase. At first the little children were in a terrible fright at this unexpected visit, and each ran into a corner to hide himself.

4. But the bear found them all out, and put his muzzle,[21] snuffling, up to them, but did not harm them in the least. He must be a big dog, thought the children; and they began to stroke him familiarly.

5. The bear stretched himself out at his full length upon the floor, and the youngest boy rolled over him, and nestled his curly head in the shaggy black fur of the beast. Then the eldest boy went and fetched his drum and thumped away on it with might and main; whereupon the bear stood erect upon his hind legs, and began to dance.

6. What glorious fun! Each boy shouldered his musket; the bear must of course have one too, and he held it tight and firm, like any sol*dier*.[68] There 's a cŏmrāde for you, my lads And away they marched, — one, two, — one, two!

7. The door sudden*ly*[46] opened, and the children's mother entered. You should have seen her,— speechless with terror, her cheeks white as a sheet, and her eyes fixed with horror! But the youngest boy nodded with a look of intense[47] delight, and cried, "Mother, we are only playing at soldiers!" At that moment the master of the boar appeared. *From the Danish of Andersen.*

XXIII. — GETTING INTO A PASSION.

1. It does not follow, because people may retire from the world, that they must become saints; for so long as the tendency to ev*il*[47] remains in the heart, some circumstance from without will call it forth, and then sin is again committed. To make this clear, I must tell you an old story.

2. There was once a man of a very passionate temper; and, inst*ead*[34] of looking for the cause of this in himself, he threw the blame of it on other people. It was they, he said, who made him gĕt into such passions, and who spoiled[68] all his pleasure in life, and therefore he would leave them, and become a hermit.

3. And so he went into a des*ert*[71] place, where there were no inhabitants, and built himself a hut in the middle of a w*ood*,[38] where there was a little spring of water; and the small quantity of bread that he needed he ordered a boy to bring to him once a week, and place upon a rock a good way from the hut.

4. He had not been a hermit very long — not many days, I believe — when he took his pitcher and went to the spring. The ground by the spring was very uneven, and so his pitcher fell over as he set it down. The hermit lifted it up, and placed it carefully under the spring, but the water, which poured out with great force, fell on one side of the pitcher, and again it tumbled. This put the hermit in a great passion, and, snatching up the pitcher, he said, "It

shall[113] stand, though!" and set it down on the ground with such violence, that it broke all to pieces.

5. With this, he *saw*[82] he had been giving way to one of his old *bursts*[71] of passion, and he said to himself, "If this is the way I go on in my solitude, the fault must be mine if I cannot command my temper among men. I had better return to my dūties in the world, and endeavor to avoid evil, and do what is right." And so he went back into the world a wiser and a better man.

XXIV. — THE SPRING JOURNEY.

1. O! GREEN was the corn as I rode on my way,
And bright were the *dews*[64] on the blossoms of May,
And dark was the sycamore's shade to behold,
And the oak's tender leaf was of ĕmerald and gold.

2. The thrush from his holly, the lark from his cloud,
Their chorus of rapture sung jovial[42] and loud;
From the soft vernal[51] sky to the soft grassy ground,
There was beauty above me, beneath,[54] and around.

3. The mild southern breeze brought a shower from the hill,
And yet, though it left me all dripping and chill,
I felt a *new*[64] pleasure, as onward I sped,
To gaze where the rainbow gleamed broad overhead.

4. O! such be life's journey, and such be our skill
To *lose*[39] in its blessings the sense of its ill;
Through sunshine and shower may our prŏgress be even,
And our tears add a charm to the prospect[98] of heaven.

BISHOP HEBER.

XXV. — ON CHEERFULNESS.

1. I HAVE always preferred cheerfulness to mirth. The latter I consider as an *act*,[113] the former as a habit of the mind. Mirth is short and transient, cheerfulness fixed and permanent.

2 Those are often raised into the greatest trans'ports[17] of

mirth who are subject to the greatest depressions of melancholy; on the con'trary, cheerfulness, though it does not give the mind such an ex'quisite gladness, prevents us from falling into any depths of sorrow.

3. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual se-ren'ity.

4. A man who uses his best endeavors to live according to the dictates of virtue[64] and right reason, has two perpetual sources of cheerfulness, in the consideration of his own nature and of that Being on whom he has a dependence. If he looks into himself, he cannot but rejoice[65] in that existence which is so lately bestowed upon him, and which, after millions of ages, will be still new[64] and still in its beginning.

5. How many self-congratulations naturally arise in the mind when it reflects on this its entrance into eternity; when it takes a view of those improvable faculties which in a few years, and even at its first setting out, have made so considerable a progress, and which will be still receiving an increase of perfection, and consequently an increase of happiness!

6. The consciousness of such a being spreads a perpetual diffusion of joy through the soul of a virtuous man, and makes him look upon himself every moment as more happy than he knows how to conceive.

7. The second source of cheerfulness to a good mind is its consideration of that Being on whom we have our dependence, and in whom, though we behold him as yet but in the first faint discoveries of his perfections, we see everything that we can imagine as great, glorious, and amiable. We find ourselves everywhere upheld by his goodness, and surrounded with an immensity of love and mercy.

8. In short, we depend upon a Being whose power qualifies him to make us happy by an infinity of means, whose

goodness and truth engage him to make those happy who desire it of him, and whose unchangeableness will secure us in this happiness to all eternity. *Addison.*

XXVI. — THE GOOD GIFT.

1. Some years ago, a fire broke out in one of our towns, and raged so violently that much damage was done. The wind was high at the time, and, the weather being very cold, the water froze in the ĕngines, so that many buildings were destroyed before the flames could be subdued.[61] Hundreds of poor people were driven forth shelterless by this disăster.

2. More than fifty families had to seek a home in the neighboring villages and towns. At a most inclem'ent[62] season, old and young were compelled to leave the smoking ruins of their houses, and solicit shelter from the charitable.

3. Many good people were prompt in lending aid to those thus rendered destitute[63] by an unlooked-for calamity. A clergyman of the town was very active in interesting the public of adjoining[65] cities in their behalf. He made their case known through a newspaper,[64] and collected considerable sums for their relief.

4. Contributions of money and articles of food were sent in, not only from people in the neighborhood, but from those at a distance; and the good man had the satisfaction of distrib'uting almost enough to restore the impov'erished[67] families to their former condition.

5. Among those who came with donations for the sufferers was a little boy, who brought six cents, an old coat, and a basket of apples. "I wish I could have brought you more," said he, "but this is the best I can do. All these are my own, and I may do with them what I please. Sister tried to laugh me out of it, but I thought to myself, If a good many boys would only bring a little, it would amount to a good deal."

6. "You have done rightly, my son," said the clergy-

man. "Never *sh*rink[61] from giving, because your gift is small. If it is proportioned to your means, and given from a generous impulse, it is a good gift. If people would remember that many small contributions make a large amount, they would, like you, do good as far as they are able, and give what they have to give, without blushing because it is app*a*rently[60] trivial and unimportant."

From the German of Wilmsen.

XXVII. — MY GARDEN.

1. The various flowers that in the garden grow
Not only please me, but instruct me too;
And *wh*ile[42] with fresh delight their forms I see,
Each has some lesson, some advice, for me.

2. "Be modest and retired," the Violet says;
"Seek not for every man's admiring gaze;
Better with me in lowly sweetness hide,
Than be a vain, obtruding child of pride."

3. "Be thankful and content," the Stōnecrop[21] cries
"See what a little can my wants suffice;[60]
E'en[14] on this barren roof I grow and thrive, —
Thus on a little learn like me to live."

4. "Boast not of beauty," says the blushing Rose;
"To-morrow's setting sun my life will close,
My leaves will scatter in the evening wind, —
Like me, at least, some fragrance leave behind."

5. "Judge not in haste," the Str*aw*berry[32] exclaims;
"Wisdom examines, ere it harshly blames;
To careless eyes I seem a barren root,
But search beneat*h*,[54] and you shall find some fruit."

6. "See," says the Sunflower, "how from morn till night
I turn *tow*'ards[37] the sun of life and light;
So turn, from youth to age, with love and fear,
To Him who makes thy comfort still his care."

7. "See," says the clinging Ivy, "though but weak,
A stronger form to twine around I seek;
Seek thou the help of God, so freely given,
That thou, although so weak, may climb[112] to heaven.'

8. Thus the fair flowers that in the garden grow
Not only please me, but instruct me too;
Thus, while with fresh delight their forms I see,
Each has some lesson, some advice, for me.

XXVIII. — THE MERCIFUL SHALL HAVE MERCY.

1. On a cold winter day William and Henry were walking in the country, when they found a strange man lying in the snow. He seemed to be fast asleep. William had compassion on him, and was fearful that he would perish, lying there in the road, exposed to the bleak winds; and so William went and tried to waken him.

2. But, though he shook him several times, the man seemed still overcome with stupor.[64] "You may shake him as much as you will," said Henry, laughing, "but it will do no good; do you not see the fellow[73] is tipsy? Come, let him alone; it is no concern of ours. My hands are numb with the cold. Let us be moving."

3. "But the poor man will freeze to death," said William. — "Well," replied Henry, "he had no business to get drunk. It will serve him right."—"Ah! do we not all sin, at times? Do we not all need mercy? This poor creature is intoxicated, but is that a reason why we should leave him to die?"

4. "O, come, now! if you are going to preach, I'm off," said Henry. "I'll not stand here freezing any longer."—"Go, if you will," replied William, "but I know very well what my duty[64] is. I will do all I can to save the life of this poor fellow, degraded and abandoned as he is."

5. Henry passed on in a pet, and William remained.

He had heard that snow is sometimes a protection from the wind, and a means of preserving life in such situations. He first[71] covered the man with snow. He then ran to the nearest village to procure a sleigh.[31] Fortunately he met a kind-hearted farmer, to whom he told his story.

6. The farmer took William into his sleigh, and drove him to the spot where the half-perished stranger was lying. They helped him into the sleigh, took him to the nearest house, and rubbed him with coarse towels till he was restored to life and to his senses.

7. The drunken man was much astonished and agitated when he learned how near he had come to perishing. He resolved that he would never again taste of any intoxicating liquor. He kept his resolution. He reformed, and grew to be respected and trusted.

8. He often visited the village where William and the farmer lived; and, to express his gratitude,[64] he would generally bring them some little present. Now, which boy acted well under the circumstances I have described? How would you have acted?

XXIX. — GRACE DARLING.

1. In the month of September, in the year 1838, the For'farshire, a steam-vessel, proceeding from Hull, in England, to Dundee, in Scotland, encountered some rough weather off the coast of Northum'berland. The vessel[47] not being strong, and the machinery of the steam-ĕngĭne being defective, she was wrecked on the rocks. Many of the crew and passengers were washed off the deck, and drowned. In a situation of such great peril, no one expected to escape.

2. Early in the morning, the family who dwelt in the North Sunderland light-house, on looking abroad, beheld the vessel upon the rocks, with a powerful sea beating upon her, and which threatened her with complete destruction. Darling, the keeper of the light-house, would fain[21] have

gone in his boat to rescue a few of the distressed passengers, but he despaired of carrying his little bark through such a heavy sea.

3. He was at length encouraged to make the attempt by his daughter Grace, a girl of twenty-two years of age, who offered to accompany him, and work one of the oars. They went; they reached the vessel; nine persons trusted their lives to the *boat*;[36] and, notwithstanding the raging of the sea, the whole[36] party arrived safely at the light-house, where every necessary kindness was shown to the individuals who had been rescued.

4. As no other persons were saved from the wreck, it may be concluded that these would have perished had it not *been*[35] for the hĕr'ois*m*[45] of Grace Darling, who was willing to risk her own life răther than allow so many fellow-creatures to sink before her eyes, without an effort being made in their behalf.

5. The generous conduct of this young woman attracted much attention. Her praises were, for a time, in every mouth. Artists flocked to her lonely dwelling to take her pōrtrait, and depict the scene in which she had been engaged. A sum exceeding three thousand dollars, collected by subscription, was presented to her; and some of the most eminent persons in the land wrote letters to her, containing warm expressions of regard.

6. It is probable that her name and her heroic act will not soon be forgotten; for less admirable actions, which took place sev*e*ral[71] thousand years ago, are still remembered. Yĕt this excellent girl, as modest as she was brave, was heard to remark that she never would have supposed she had done anything extraordinary,[21] if her conduct had not been so much spoken of by others.

XXX. — THE SPIDER AND THE FLY.

"WILL you walk into my parlor?" said the spider to the fly;
"'T is the prettiest little parlor that ever you did spy;

The way into the parlor is up a winding stair,
And I have many a curious thing to show when you are there!"
"O, no, no!" said the little fly; "to ask me is in vain,
For who goes up your winding stair can ne'er come down again."

"I 'm sure you must be weary, dear, with soaring up so high;
Will you rest upon my little bed?" said the spider to the fly;
"There are pretty curtains drawn around, the sheets are fine and thin,
And if you like to rest a while, I 'll snugly tuck you in."
"O, no, no!" said the little fly; "for I 've often heard it said,
They never, never wake again, who sleep upon your bed."

Said the cunning spider to the fly, "Dear friend, what can I do
To prove the warm affection I 've always felt for you?
I have, within my pantry, good store of all that 's nice;
I 'm sure you 're very welcome, — will you please to take a slice?"
"O, no, no!" said the little fly; "kind sir, that cannot be;
I 've heard what 's in your pantry, and I do not wish to see."

"Sweet creature," said the spider, "you 're witty and you 're wise;
How handsome are your gaudy wings, how brilliant are your eyes!
I have a little looking-glass upon my parlor shelf:
If you 'll step in one moment, dear, you shall behold yourself."
"I thank you, gentle sir," she said, "for what you 're pleased to say,
And, bidding you good-morrow now, I 'll call another day."

The spider turned him round about, and went into his den,
For well he knew the silly fly would soon come back again.
So he wove a subtle web in a little corner sly,
And set his table ready to dine upon the fly.
Then he came out to his door again, and merrily did sing,
"Come hither, hither, pretty fly, with the pearl and silver wing;
Your robes are green and purple, there 's a crest upon your head;
Your eyes are like the diamond bright, but mine are dull as lead."

Alas! alas! how very soon this silly little fly,
Hearing his wily, flattering words, came slowly flitting by!
With buzzing wings she hung aloft, then near and nearer drew,
Thinking only of her brilliant eyes, and green and purple hue;
Thinking only of her crested head, poor foolish thing! at last
Up jumped the cunning spider, and fiercely held her fast.

He dragged her up his winding stair, into his dismal den,
Within his little parlor, — but she ne'er came out again!
And now, my dear young pupils, who may this story read,
To idle, silly, flattering words, I pray you ne'er give heed;

Unto an evil counsellor close heart, and ear, and eye,
And take a lesson from this tale of the spider and the fly.

MARY HOWITT

XXXI. — THE YOUTH OF WASHINGTON.

1. GEORGE WASHINGTON was born in Virginia, on the 22d of February,[48] 1732. His father was a wealthy planter; but he died in 1743, and George, then eleven[49] years old, was left to the care of his mother, who was a good and wise woman.

2. She was often asked, in the latter part of her life, what course she had pursued[50] in training up her illustrious son; and her reply was, "I only required obedience, diligence, and truth."

3. On these principles the greatness of Washington was founded. He was *obedient:* obedient to his mother; obedient to his teachers; obedient to his own sense of duty,[51] and to God's law.

4. He was *diligent.* What he did, he did patiently, accurately, and thoroughly. He studied neatness and precision. Several quires[52] of his school manuscripts[53] remain, which show how careful he was in his early habits at school; how attentive to little things, as well as to great.

5. He was *true.* He had a noble scorn of falsehood, and a brave readiness in speaking the truth on all occasions. Among some maxims copied out by him at the age of thirteen, and found after his death among his papers, was this: "Labor to keep alive in your heart that spark of heavenly fire called Conscience."

6. And this fire he kept undimmed through life. He was one of those men of whom it is said, "Their word is as good as their bond." He made no promise which he was not prepared to keep. He was accurate and just in his dealings, and punctual as the sun in all his appointments.

7. The teaching, then, of Washington's example, is this:

Study obedience, patience, industry, thoroughness, accuracy, neatness, respect to the rights and feelings of others, and make these things habitual — rail-tracks in the mind. The path of obedience is the path to success; the path of disobedience is the path of failure and disappointment in the race of life.

XXXII. — THE DEPARTING SWALLOWS.

Swallows fly southward at the approach of winter, and come back early in the spring. They are, therefore, called mi'gra-to-ry birds. The following beautiful lines were written by William Hayley,[81] during his last illness, on seeing the swallows gather on his roof, preparatory for their flight southward.

1. Ye gentle birds, that perch aloof,
And smooth your pinions on my roof,
Preparing for departure hence,
Now Winter's angry threats commence;
Like you, my soul would smooth her plume
For longer flights beyond the tomb.

2. May God, by whom is seen and heard
Departing men and wandering bird,
In mercy mark us for his own,
And guide us to the land unknown!

XXXIII. — PRESENCE OF MIND.

1. In moments of danger and alarm, it is of great importance to preserve our presence of mind. This enables us to think what is best to do, instead of becoming confused and frightened, and thus increasing the danger in which we or others may happen to be.

2. This trait of presence of mind was well displayed, in the year 1855, in Pennsylvania, by a boy twelve years old, named Eli Rheem. The occasion was the burning of the tunnel bridge on the Baltimore and Susquehanna Railroad, about five miles south of York.

3. At about nine o'clock in the morning, the framework of the bridge fell through. Among the spectators — some twenty in number, and most of them men — was Eli Rheem. He alone seems to have had the forethought to consider that the express passenger train for New York was then due, and that unless it was stopped it would be precipitated into the gap made by the fire, and many lives would probably be destroyed.

4. Instantly he started off, at the top of his speed, to stop the train. As soon as he reached the curve, about two hundred yards from the bridge, he saw the train approaching at full speed. Now, Eli remembered that the ĕngineer had sometimes been deceived by the conduct of mis'chievous boys, who would beckon to him as if something were the matter.

5. Fearing, therefore, that he would not be heeded unless he adopted an extraordinary[81] course, Eli rushed boldly on to the middle of the track, and ran straight towards the train, with both arms uplifted, motioning to the engineer to stop. Seeing the little fellow in such danger, the engineer reversed the engine, stopped the train, and hastily asked, "What 's the matter?"

6. "The bridge is burned down," cried Eli, panting to recover his breath. —"The bridge burned down?" True enough! The engineer found that he had arrested the train within four hundred yards of impending destruction; the piers of the bridge being some twenty feet from the rocky ledge below, and the gap being some sixty feet wide.

7. "The bridge is burned down!" The cry passed from lip to lip, along the train. The passengers leaped out of the cars; and when they became aware of the danger they had escaped, they felt that, under Providence, they owed to Eli the preservation of their lives. They made him a handsome present on the spot.

8. The railroad company also gave him a hundred dollars; but his best rec'ompense was in the thought that he

had, by his presence of mind, his courage, and attention, saved so many fellow-beings from suffering and death.

XXXIV. — NAPOLEON AND THE BRITISH SAILOR.

Napoleon. WELL, prisoner, I hear that you have been trying to escape from Boulogne.[xi]

Sailor. Yes, your honor, I did my best; but I was caught, and here I am.

Nap. And did you hope to cross the channel from France to England on this slender raft, — two old casks lashed together, without rudder or compass?

Sailor. My chance was rather slim, I know; but I thought some British vessel might pick me up.

Nap. Why were you so anxious to return home?

Sailor. I have a mother, your honor: she is old and poor, and I wanted to go and cheer her, and let her know that I was alive.

Nap. And for your mother's sake you braved the danger?

Sailor. Why not? She is a mother well worth it.

Nap. Do you know, prisoner, the punishment for your offence?

Sailor. I can guess it well enough, your honor: I must be hung at the yard[xii] arm, I suppose.

Nap. No; you shall be a prisoner no longer; you are free to go to your mother; she must be a good mother to have bred up such a son.

Sailor. What! Does your honor really mean it? Am I a free man?

Nap. You shall be at liberty to return to England this very day.

Sailor. Long life to your honor!

Nap. Stay! Here is a gold coin,— a Napoleon,[xiii] — which keep in remembrance of me.

Sailor. Thank you — thank you, your honor. If I ever spend this bit of gold, it must be to save a messmate from starving.

Nap. Farewell! I have given orders for your safe restoration to your mother in England.

XXXV. — SHORT PIECES IN VERSE.

1. The Christian Life. — *Doddridge.*

"Live while you live," the ĕpicure[39] would say,
"And seize the pleasures of the present day."—
"Live while you live," the Christian preacher cries,
"And give to God each moment as it flies."
Lord! in my view, let bŏth united be;
I live to pleasure, while I live to thee.

2. The Present. — *Cotton.*

Arrest the *present* moment; stay its flight;
Imprint the marks of wisdom on its wings:
'Tis of more worth than kingdoms; far more precious
Than all the richest treasures of the earth!
O! let it not elude thy grasp; but like
The good old pātriarch[41] of God's holy word,
Hold the fleet āngel fast until he bless thee!

3. Prayer from the Persian. — *Southey.*

Lord! who art merciful as well as just,
Incline thine ear to me, a child of dust!
Not what I *would*, O Lord! I offer thee,
Alas! but what I *can*.
Father Almighty, who hast made me man,
And bade me look to heaven, for thou art there,
Accept my sacrifice and humble prayer.
Four things which are not in thy treasury,
I lay before thee, Lord, with this petition:
My nothingness,[40] my wants,
My sins, and my contrition.

4. THE WAY TO BE HAPPY. — *Anon.*[53]

A hermit there was, who lived in a grot,
And the way to be happy they said he had got.
As I wanted to learn it, I went to his cell;
And this answer he gave, when I asked him to tell:
"'T is being, and doing, and having, that make
All the pleasures and pains of which mortals partake:
To *be* what God pleases, to *do* a man's best,
And to *have* a good heart, is the way to be blest."

5. COUNSEL FOR EVERY DAY. — *Howitt.*

Be not false, unkind, or cruel;
Banish evil words and strife;
Keep thy heart a temple holy;
Love the lovely, aid the lowly;
Thus shall each day be a jewel
Strung upon thy thread of life.

6. LITTLE THINGS. — *Anon.*[51]

Little drops of water, little grains of sand,
Make the mighty ocean and the beauteous land:
And the little moments, humble[51] though they be,
Make the mighty ages of eternity.
So our little errors lead the soul away
From the pa*ths*[54] of virtue, oft in sin to stray.
Little deeds of kindness, little words of love,
Make our earth an Eden, like the heaven above.

XXXVI. — SCRIPTURAL PASSAGES.

1. MY son, despise not the chāstening of the Lord; neither be weary of his correction: for, whom the Lord loveth he correcteth; even as a father the son in whom he delighteth. My son, keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck.

2. Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the

way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of men.

3. O, ye simple! understand wisdom: and ye fools! be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips.

4. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. Counsel is mine, and sound wisdom: I am understanding; I have strength.

5. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold; and my rev'e-nue[64] than choice silver. *Proverbs*

XXXVII. — THE POWER OF A NOBLE THOUGHT.

1. In a tribe of the Arabs of the desert there was a famous horse, the property[71] of a good man, named Naber. An Arab of another tribe, by name Daher, was very desirous of becoming the possessor of this horse.

2. Having offered in vain for it his camels and his whole wealth, he hit at length upon a trick, by which he hoped to gain his object. Staining his face with the juice of an herb,[81] he clothed himself in rags, and then strapped one of his legs to his neck so as to appear like a lame beggar.

3. Thus disguised, he went to wait for Naber, the owner of the horse, at a place where he knew[64] he was to pass. When he saw Naber approaching on his beautiful horse, he called to him, and said, in a weak voice, "I am a poor stranger; for three days I have been unable to move from

this spot to seek for food; I am dying; help me, and Heaven will reward you."

4. The mounted Arab kindly offered to take him up on his horse, and carry him home; but the rogue replied, "I cannot rise; I have no strength left." Thereupon, Naber, touched with pity, dismounted, led his horse to the spot, and, with great difficulty, set the seeming beggar on the animal's back.

5. But no sooner did Daher find himself in the saddle than he set spurs to the horse, and galloped off, calling out, as he did so, "It is I, Daher. I have got the horse, and am off with it." Naber called after him to stop and listen Certain of being able to escape if pursued,[64] the rogue turned and halted at a short distance from Naber, who was armed with a spear.

6. "You have taken my horse," said Naber; "and, since Heaven has so willed it, I wish you joy of it; but I do conjure' you never to tell any one how you obtained it." — "And why not?" asked Daher.

7. "Because," said the noble Arab, "another man might be really ill, and men would fear to help him. You would be the cause of many refusing to perform an act of charity, for fear of being duped[64] as I have been."

8. Struck with shame at these words, Daher was silent for a moment; then, springing from the horse, he returned it to the owner, and, kneeling at his feet, begged his pardon. This was joyfully granted; and Daher conducted Naber to his tent, where they spent a few days together, and became fast friends for life. *From the French.*

XXXVIII. — CONTENTED JOHN.

1. One honest John Tomkins, a hedger and ditcher,
Although he was poor, did not want to be richer:
For all such vain wishes in him were prevented,
By a fortunate habit of being contented.

2. Though cold was the weather, or dear was the food,
John never was found in a murmuring mood;
For this he was constantly heard to declare,—
What he could not prevent, he would cheerfully bear.

3. "For why should I grumble and murmur?" he said;
"If I cannot get meat, I can surely get bread;
And though fretting may make my calamities deeper,
It never can cause bread and cheese to be cheaper."

4. If John was afflicted with sickness or pain,
He wished himself better, but did not complain,
Nor lie down and fret in despondence and sorrow,
But said — that he hoped to be better to-morrow.

5. If any one wronged him, or treated him ill,
Why, John was good-natured and sociable still;
For he said — that revenging the injury done
Would be making two rogues when there need be but one.

6. And thus honest John, though his station was humble,
Passed through this sad world without even a grumble;
And I wish that some folks, who are greater and richer,
Would copy John Tomkins, the hedger and ditcher.

JANE TAYLOR.

XXXIX.— FAIR DEALING IN TRADE.

1. IN buying and selling, and all other kinds of dealing, we must not in any way cheat or overreach each other. The weights and measures used by traders should not be in the weight of a grain, or in a hair's breadth, deficient. The reäl[16] quality of the goods should never be concealed. A price *suit*able[64] to the quality should be asked, and nothing less should be taken.

2. On the other hand, if a buyer perceive that the seller, through mistake, is giving him too much, or something better than was bargained for, he should inform him of his error; if he discover the error after the goods have been

sent home, he should send back what is too much, or otherwise have the mistake rectified.

3. Some think it quite fair, in bargain-making, to impose upon the other party if they can. Suppose that A and B are the two parties dealing. A thinks that it is the duty[64] of B to see that the goods are of proper quality, and that the quantity is sufficient, or that anything else bargained for is truly as it has been represented.

4. He therefore[65] thinks himself at liberty[71] to cheat B; and that B, if he allows himself to be cheated, will only have himself to blame. He is the more disposed to think this right, because he believes that B would take an advantage if he could. All such reasoning is wicked.

5. No man can be justified in misleading, deceiving, or overreaching, his neighbor. And if B should cheat A, it is better for A that he should be cheated, than that he should cheat. Disputing about a bargain is only fair as far as it tends to ascertain the just value of an article.

6. Scarcely any one ever thrives by cheating. If not formally punished by law, he is punished by his neighbors, who avoid dealing with one who has once imposed on them. He is shunned and despised, and finds, at last, that the honest course is the only one which is sure to lead to success.

XL.— THE HONEST SHOP-BOY.

Mr. Day. WELL, Mr. Gay, I have been to inquire into the character of your son John, and find that his late employer, Mr. Smooth, thinks he will never do for a merchant.

Mr. Gay. What does he say of him?

Mr. Day. He says that he has no *tact;* by which he means, no dexterity, no skill in driving a bargain.

Mr. Gay. How did he prove it?

Mr. Day. Why, a lady came into the shop, the other day, and bought some silk, and as she was about to take it

away, John discovered a flaw[22] in it, and told her of it; whereupon she, of course, refused to take it, and the bargain was lost; and John was dismissed in consequence.

Mr. Gay. I would not have had him stay, for millions, in a shop where he would have been taught differently. Does Mr. Smooth say that John ought not to have undeceived the lady in regard to the silk?

Mr. Day. He says that purchasers must look out for themselves; and that if goods are damaged it is foolishness in the salesman to point it out.

Mr. Gay. Well; do you know what I think of such morality, Mr. Day?

Mr. Day. I should like to have your opinion.

Mr. Gay. Then here it is: I would rather have my son live and die a pauper than grow rich by such deceit.

Mr. Day. Mr. Gay, I agree with you fully. I wanted to see if the father held to as strict an integrity as the son. Send John to me at once. I will take him into my counting-room, and his salary shall commence this very day.

Mr. Gay. Thank you, sir. I am sure that trickery and deceit are not essential to success in business.

Mr. Day. You are right, Mr. Gay; no man can be said to succeed who has grown rich by cheating. Though he may roll in riches, his life cannot in reason be called a success; it is nothing but a deplōrable failure.

XLI. — WORK-HORSES RESTING ON A SUNDAY.

1. 'T is Sabbath day; the poor man walks blithe from his cottage door,
And to his prattling young ones talks, as they skip on before;
But, looking to a field at hand, where the grass grew rich and high,
A no less cheerful Sabbath band of horses met my eye.

2. Poor, skinny beasts! that go all week with loads of earth and stones,
Bearing, with aspect dull and meek, hard work and cudgelled bones!
But now, let loose to roam athwart the farmer's clover lea,
With whisking tails, and jump and snort, they speak a clumsy glee.

3. Lolling across each other's necks, some look like brothers dear ;
Others are full of flings and kicks, antics uncouth and queer ;
One tumbles wild from side to side, with hoofs tossed to the sun,
Cooling his old gray seamy hide, and making dreadful fun.

4. I thought how pleasant 't was to see, on that bright Sabbath day,
Those toiling creatures all set free to take some harmless play.
O ! if to *us* one precious thing, not *theirs* (a soul !) is given,
Kindness to them will be a wing to carry it on to heaven.

R. Chambers

XLII. — QUESTIONS TO THE BIRDS, AND THEIR ANSWERS.

1. The Swallow.

Swallow,[36] why homeward turned thy joyful wing? —
"In a far land I heard the voice of Spring;
I found myself that moment on the way;
My wings, my wings, they had not power to stay."

2. The Red-breast.

Familiar warbler, wherefore[37] art thou come? —
"To sing to thee when all beside are dumb;
Pray let the little children drop a crumb."

3. The Sparrow.

Sparrow, the gun is lĕvĕlled ; quit that wall ! —
"Without the will of Heaven I cannot fall."

4. The Canary.

Dost thou not languish for thy father-land,
Madeira's[38] fragrant woods and billowy strand? —
"My cage is father-land enough for me;
Your parlor all the world, — sky, earth, and sea."

5. Chanticleer.

Who taught thee, Chanticleer,[39] the time[128] to count? —
"Learn from my voice Time's worth and its amount.
Long before *wh*eels[43] and bells had learned to chime,
I told the steps unseen, unheard, of Time."

6. The Bat.

What shall I call thee, — bird, or beast, or neither? —
"Just what you will; I 'm rather both than either;
Much like the season when I *wh*irl[43] my flight, —
The dusk of evening, — neither day nor night."

7. The Owl.

Blue-eyed, strange-voiced, sharp-beaked, ill-omened fowl,
What art thou? — "What I ought to be — an owl!
But if I 'm such a scarecrow in your eye,
You 're a much greater fright in mine, — good-by!"

8. The Pheasant.

*Ph*easant,[51] forsake the country, come to town;
I 'll warrant thee a place beneat*h*[54] the crown. —
"No; not to roost upon the throne, would I
Renounce the woods, the mountains, and the sky."

9. The Parrot.

Parrot, why hast thou learned by rote to speak
Words without meaning, through thy uncouth beak? —
"Words have I learned? and without meaning, too?
No wonder, sir, — for I was taught by you."

10. The Stork.

Stork, why were human virtues given to thee? —
"That human beings might resemble me:
Kind to my offspring, to my partner true,
And dūteous to my parents, — what are you?"

11. The Woodpecker.

Rap, rap — rap, rap — I hear thy knocking bill,
Then thy strange outcry, when the woods are still. —
"Thus am I ever laboring for my bread,
And thus give thanks to find my table spread."

12. The Humming-bird.

Art thou a bird, or bee, or butterfly? —
"Each, and all three. A bird in shape am I;
A bee, collecting sweets from bloom to bloom;
A butterfly in brilliancy of plume."

13. Vultures.

Abominable harpies! spare the dead! —
"We only clear the field which man has spread;
On which should Heaven its hottest vengeance rain?
You slay the living, — we but strip the slain."

14. The Eagle.

Art thou the king of birds, proud eagle? Say!
"I am; my talons and my beak bear sway;
A greater king than I if thou wouldst be,
Govern[1] thy tongue, but let thy thoughts be free."

James Montgomery

XLIII. — THE WOOD STRAWBERRIES.

1. An old soldier with a wooden leg came into a village where he was taken suddenly ill. He was unable to travel any further, but was obliged to lie on straw in a shed, and submit to many hardships. A little girl, named Agatha, the daughter of a poor basket-maker, felt the most tender compassion for the poor man. She visited him every day, and every time made him a present of a half-penny.

2. But one evening the honest soldier said, with much concern, "Dear child, I have to-day learned that your parents are poor; tell me truly, then, where you gĕt so much money. For I would răther perish of hunger than receive a single farthing which you could not give me with a clear conscience."

3. "Have no uneasiness about that," said Agatha; "the money is lawfully earned. I go to school in the next market-town. The road thither lies through a wood, where there are plenty of wild strawberries; so every day I pick a basket full, and sell them in the town for a half-penny. My parents approve of it, and say that there are many people poorer than we, whom we ought to help as much as we can."

4. Tears stood in the eyes of the old soldier, and trickled down his scarred cheeks. "Good child!" said he; "God will bless you and your parents for your benevolent disposition and your good deeds."

5. After some time, an officer of high rank was travelling through the village where Agatha lived. He stopped before the inn in order to refresh his horses, when he heard of the sick soldier, and went to pay him a visit.

6. The old soldier immediately told him about his little benefactress. "What!" cried the officer, "has a poor child done so much for you, and can I, your old general, do less? I shall at once give orders that they provide you with their best in the inn."

7. He did so; and then went to the cottage of Agatha's parents. "Good child!" he said to her, delighted; "your benevolence has made my heart warm and my eyes wet. You have presented the old soldier with many half-pennies; accept now, in return for them, the same number of gold pieces."

8. The astonished parents replied, "Ah, that is too much!" But the general said, "No, no! This is only a poor compensation. The good child has still her better one in the benevolent disposition she is cultivating; for it was with no selfish thought of benefit to herself that she practised kindness. The true reward of virtue is in the heart; not in any outward gift or advantage."

XLIV. — THE YOUNG CONQUEROR.

1. SCHOOL is out. The last lesson has been recited, and the evening hymn sung, and the shouts of merry voices are heard on the green. Like long pent-up waters, the spirits of the children overflow. But one of their number remains behind. All is quiet now in the school-room. There sits the teacher at her desk, with a sad and troubled look.

2. At one of the desks before her sits a boy, whose flushed countenance and flashing eye tell of a struggle within. His arms are proudly folded, as in defiance, and his lips are compressed. He will never say, "I am sorry; will you forgive me?" No! not he. His breath comes thick and fast, and the angry flush upon his cheek grows a deep crimson.

3. The door stands invitingly open. A few quick steps, and he can be beyond the reach of his teacher. Involuntarily[xi] his hand snatches up his cap, as she says, "George, come to me." A moment more, and he has darted out, and is away down the lane. The teacher's face grows more sad; her head sinks upon the desk, and tears will come, as she thinks of the return which the boy is making for all her love and care for him.

4. The clock strikes five, and, slowly putting on her bŏnnet and shawl, she prepares to go, when, looking out at the door, she sees the boy coming toward the school-house; now taking rapid steps forward, as though fearful his resolution would fail him; then pausing, as if ashamed to be seen coming back. What has thus changed his purpose?

5. Breathless with haste, he has thrown himself down upon the green grass by the side of the creek, and is cooling his burning cheeks in the pure, sweet water; and as gradually the flush faded away, so in his heart died away the anger he felt towards his teacher.

6. The south wind, as it stole by, lifting the hair from his brow, seemed to whisper in his ear, "This way, little boy, this way!" and voices within him murmured, "Go back, go back!" He started to his feet. Should he heed those kind words,—should he go back? *Could* he go? Ah! here was the struggle. Could he be man enough to conquer his pride and anger, and in true humility retrace his steps, and say, "Forgive!"

7. Could he go back? As he repeated the words, he said to himself, "I *will* go back;" and the victory was won.

Soon, with downcast eye, and throbbing heart, he stood before his teacher, acknowledging, in broken accents, his fault, and asking forgiveness.

8. The sunbeams streamed in through the open window, filling the room with golden light, but the sunlight in those hearts was brighter yet. Ah! children, if you would always have the sunlight in your hearts, never let the clouds of anger rise to dim your sky.

9. He was a hero. He conquered himself; and Solomon says, "He that ruleth his spirit is better than he that ruleth a city." At first he was cowardly, and ran away; but his courage came again; he rallied his forces, and was victorious. Brave is the boy that has courage to do right when his proud heart says, "I will not."

XLV. — THE CHARACTER OF WASHINGTON.

1. AMERICA has furnished to the world the character of Washington. And if our American institutions had done nothing else, that alone would have entitled them to the respect of mankind.

2. Washington! "*First*[n] in war, first in peace, and first in the hearts of his countrymen!" Washington is all our own! The enthusiastic veneration and regard in which the people of the United States hold him prove them to be worthy of such a countryman; while his reputation abroad reflec*ts*[98] the highest honor on his country.

3. I would cheerfully put the question to-day to the intelligence of Europe and the world, what character of the century, upon the whole, stands out, in the relief of history, most pure, most respectable, most sublime; and I doubt not that, by a suffrage[ai] approaching to u-na-nim ity,[ei] the answer would be Washington.

4. I claim him for America. In all the perils, in every darkened moment of the state, in the midst of the reproaches

of enemies and the misgiving of friends, I turn to that transcend'ent[62] name for courage and for consolation.

5. To him who denies or doubts whether our fervid liberty can be combined with law, with order, with the security of property, with the pursuits[64] and advancement of happiness; to him who denies that we have contrib'uted anything to the stock of great lessons and great examples; to all these I reply by pointing[66] to Washington.

Webster.

XLVI. — THE WIND IN A FROLIC.

1. The Wind one morning sprang up from sleep,
Saying, "Now for a frolic, now for a leap!
Now for a madcap, galloping chase!
I'll make a commotion in every place."

2. So it swept with a bustle right through a great town,
Breaking the signs, and scattering down
Shutters; and whisking,[43] with merciless squalls,
Old women's bonnets and gingerbread stalls;
There never was heard a much lustier shout,
As the apples and oranges trundled about.

3. Then away to the field it went blustering and humming,
And the cattle all wondered whatever was coming;
But, offended with such an unusual salute,
They all turned their backs, and stood sulky and mute.

4. So on it went capering and playing its pranks,
Whistling with reeds on the broad river's banks,
Puffing the birds as they sat on the spray,
Or the traveller grave on the king's highway.

5. It was not too nice to rustle the bags
Of the beggar, and flutter his dirty rags;
'T was so bold that it feared not to play its joke
With the doctor's wig or the gentleman's cloak.

6. Through the forest it roared, and cried, gayly, "Now,
You sturdy old oaks, I'll make you bow!"

And it made them bow without more ado,
And cracked their great branches right through and through.

7. Then it rushed like a monster on cottage and farm,
Striking their dwellers with sudden alarm,
So they ran out like bees when threatened with harm.
There were dames with their 'kerchiefs tied over their caps,
To see if their poultry were free from mishaps;
The turkeys they gobbled, the geese screamed aloud,
And the hens crept to roost in a terrified crowd.
There was rearing of ladders, and logs laying on,
Where the thatch[xi] from the roof threatened soon to be gone.

8. But the wind had pressed forward, and met, in a lane,
With a school-boy, who panted and struggled in vain;
For it tossed him and twirled him, then passed, and he stood
With his foot in the pool, and his shoe in the mud.

9. Then away went the wind in its holiday glee,
And now it was far on the billowy sea,
And the lordly ships felt its staggering blow,
And the little bōats darted to and fro;
But, lo! it was night, and it sank to rest
On the sea-bird's rock in the gleaming west,
Laughing to think, in its fearful fun,
How little of mischief it had done!

William Howitt.

XLVII. — THE SWALLOW PARTY.

1. Two barn-swall*ows*[86] came into our wood-shed in the spring-time. Their busy, earnest twitterings led me at once to suspect they were looking out a building spot; but as a carpenter's bench was under the window, and hammer*ing*,[44] sawing and planing, were very frequently going on, I had little hope that the swallows would choose a location under our roof.

2. To my surprise, however, they soon began to build in the crotch[xi] of a beam over the open doorway. I was de-

lighted. It was, in fact, a beautiful little drāma[xi] of domestic love.

3. The mother bird was so busy, and so important; and her mate was so attentive! Never did any *new*ly-married couple take more satisfaction with their first nicely-arranged drawer of baby-clothes, than they did in fashioning their little woven cradle.

4. The father bird scarcely ever left the side of the nest. There he was all day long, twittering in tones that were most obviously the outpourings of love. Sometimes he would bring in a straw or hair to be interwoven in the little fabric.

5. When the young became old enough to fly, anybody would have laughed to watch the manœuvres[xii] of the parents. Such a chirping and twittering! Such diving down from the nest, and flying up again! Such wheeling round in circles, talking to the young ones all the while! Such clinging to the sides of the shed with their sharp claws, to show the timid little fledglings[xiii] that there was no need of falling!

6. For three days all this was carried on with increasing activity. It was obviously an infant flying-school. But all their talking and fussing was of no avail. The little things looked down, then looked up, but, alarmed at the infinity of space, sank down into the nest again. At length the parents grew impatient, and summoned their neighbors.

7. As I was picking up chips, one day, I found my head encircled by a swarm of swallows. They flew up to the nest, and chattered away to the young ones; they clung to the walls, looking back to tell how the thing was done; they dived, and *wh*eeled,[43] and balanced, and floated, in a manner perfectly beautiful to behold.

8. The pupils were evidently much excited. They jumped on the edge of the nest, and twittered, and shook their feathers, and waved their wings, and then hopped back

again, as if they would have said, "It 's pretty sport, but we can't do it."

9. Three times the neighbors came and repeated their graceful lesson. The third time, two of the young birds gave a sudden plunge downward, and then fluttered and hopped till they lighted on a small upright log. And, O! such praises as were warbled by the whole troop! The air was filled with joy.

10. Some flew round, swift as a ray of light; others perched on the hoe-handle and the teeth of the rake; multitudes[64] clung to the wall, after the fashion of their pretty kind, and two were swinging in most graceful style on a pendent[xi] hoop. Never, while memory lasts, shall I forgĕt the swallow-party. *Mrs. Child*

XLVIII. — SABBATH MORNING.

1. With silent awe I hail the sacred morn,
That slowly wakes while all the fields are still!
A soothing calm on every breeze is bōrne;
A graver murmur gurgles from the rill,
And echo answers softer from the hill;
And softer sings the linnet from the thorn;
The skylark warbles in a tone less shrill.

2. Hail, light sŏrene! hail, sacred Sabbath morn!
The rooks[xi] float silent by, in airy drove;
The sun a placid yĕllow lustre throws;
The gales, that lately sighed along the grove,
Have hushed their downy wings in dead repose;
The hovering rack[xi] of clouds forgĕts to move:
So smiled the day when the first morn arose!

LEYDEN

XLIX. — THE ALPHABET THE KEY TO KNOWLEDGE.

1. With a knowledge of the alphabet[xi] a man may, by perseverance, acquire all other kinds of knowledge. In

Scotland, more than a hundred years since, there lived a boy named Edmund Stone, whose father was gardener to the Duke[64] of Ar-gyle'.[58] One day that nobleman found on the grass a volume of Newton's[61] works in Latin.

2. The duke was surprised to find that any of his laborers could read such a work. Being told that it belonged to his gardener's son, a youth of eighteen, he summoned him, and said, "How came you to a knowledge of these things?" Edmund replied,[119] "A servant taught me, ten years ago, to read. Does one need anything more than the twenty-six letters in order to learn everything else that he wishes?"

3. Then the duke, still more surprised, sat down on a bank, and received from Edmund the following account: "When the masons were at work upon your house, I first learned to read. I observed that the architect[62] used a rule and compasses, and made calculations.

4. "I inquired what was the meaning of such things, and was informed that there was a science called Arithmetic.[62] I learned it. Then I was told there was another science called Ge-om'etry.[62] I procured the necessary books, and learned Geometry.

5. "By reading, I found there were good books, in both these sciences, in the Latin language. I bought a dictionary, and learned Latin. Then I understood that there were good books of the same kind in French. I bought a dictionary, and learned French.

6. "It seems to me that, when we know the twenty-six letters of the alphabet, we may learn what we please." Edmund Stone was afterwards well known as an author, and published a number of mathematical works. He was elected a fellow of the Royal Sociëty in 1725, and died in 1768.

L. — REASONS FOR MIRTH.

1. The sun is careering, in glory and might,
'Mid the deep blue-sky and the clouds so bright;

The billow is tossing its foam on high,
And the summer breezes go lightly by;
The air and the water dance, glitter, and play —
And why should not I be as merry as they?

2 The linnet is singing the wild wood through,
The fawn s bounding footsteps skim over the dew,
The butterfly flits round the blossoming tree,
And the cowslip and blue-bell are bent by the bee:
All the creatures that dwell in the forest are gay,
And why should not I be as merry as they?

MISS MITFORD.

LI. — ON THE VICE OF LYING.

1. To warn us from lying, we should do well to consider the folly, the meanness, and the wickedness, of it. The folly of lying consists in its defeating its own purpose. A habit of lying is generally detected in the end; and after detection, the liar, instead of deceiving, will not even be believed when he happens to speak the truth.

2. Nay, every single lie is attended with such a variëty of circumstances which lead to a detection, that it is often discovered. The use generally made of a lie is to cover a fault; but, as this end is seldom answered, we only aggravate what we wish to conceal. In point even of prudence, an honest confession would serve us better.

3. The meanness of lying arises from the cowardice which it implies. We dare not boldly and nobly speak the truth, but have recourse to low subterfuges;[x] which always show a sordid and disingënuous[xi] mind. Hence it is that the word *liar* is always considered as a term of peculiar reproach.

4. The wickedness of lying consists in its perverting one of the greatest blessings of God, the use of speech; in making that a mischief to mankind which was intended for a benefit. Truth is the greatest bond of sociëty. If one man lies, why may not another? And if there is no mutual trust, there is an end of all intercourse.

5. An equivocation is nearly related to a lie. It is an intention to deceive under words of a double meaning, or words which, literally speaking, are true; and is equally criminal with the most downright breach of truth. A nod, or sign, may convey a lie as effectually as the most deceitful language.

6. Under the head of lying may be mentioned a breach of promise. Every engagement, though only of the lightest kind, should be punctually observed: and he who does not think himself bound by such an obligation has little pretension to the character of an honest man. GILPIN.

LII. — SIR WALTER SCOTT AND HIS DOGS.

1. AFTER my return from Melrose Abbey, Scott proposed a ramble, to show me something of the surrounding country, As we sallied forth, every dog in the establishment turned out to attend us. There was the old and well-known stag-hound, Maida, a noble animal, and a great favorite of Scott's; and Hamlet, the black greyhound, a mild, thoughtless youngster, which had not yet arrived at the years of discretion; and Finella, a beautiful setter,[45] with soft silken hair, long pendent[45] ears, and a mild eye, the parlor favorite.

2. When in front of the house, we were joined by a superannuated[45] greyhound, which came from the kitchen,[46] wagging his tail, and was cheered by Scott as an old friend and cŏmrāde. In our walks, Scott would frequently pause in conversation, to notice his dogs, and speak to them, as if rational companions; and, indeed, there appears to be a vast deal of rationality in these faithful attendants on man, derived from their close intimacy with him.

3. Maida deported himself with a gravity becoming his age and size, and seemed to consider himself called upon to preserve a great degree of dignity and decorum in our sociĕty. As he jogged along a little distance ahead of us,

the young dogs would gambol about him, leap on his neck, worry at his ears, and endeavor to tease him into a gambol.

4. The old dog would keep on for a long time, with imperturbable[xi] solemnity, now and then seeming to rebuke the wantonness of his young companions. At length he would make a sudden turn, seize one of them, and tumble him into the dust; then, giving a glance at us, as much as to say, "You see, gentlemen, I can't help giving way to this nonsense," would resume[64] his gravity, and jog on as before. Scott amused himself with these peculiarities.

5. "I make no doubt," said he, "when Maida is alone with these young dogs, he throws gravity aside, and plays the boy as much as any of them; but he is ashamed to do so in our company, and seems to say: 'Have done with your nonsense, youngsters; what will the laird[xi] and that other gentleman think of me if I give way to such foolery?'"

6. While we were discussing the humors[xi] and peculiarities of our canine[xi] companions, some object provoked their spleen, and produced a sharp and pĕtulant barking from the smaller fry; but it was some time before Maida was sufficiently roused to ramp[xi] forward two or three bounds, and join the chorus with a deep-mouthed bow-wow. It was but a transient outbreak, and he returned instantly, wagging his tail, and looking up dubiously in his master's face, uncertain whether he would receive censure or applause.

7. "Ay, ay, old boy," cried Scott, "you have done wonders, you have shaken the Eildon Hills with your roaring; you may now lay by your artillery for the rest of the day. — Maida," continued he, "is like the great gun at Constantinople;[xi] it takes so long to gĕt it ready that the smaller guns can fire off a dozen times first; but when it does go off it does great mischief."

8. These simple anecdotes may serve to show the delightful play of Scott's humors and feelings in private life. His domestic animals were his friends. Everything about him

seemed to rejoice[62] in the light of his countenance; the face of the humblest dependent brightened at his approach, as if he anticipated a cordial and cheering word.

WASHINGTON IRVING

LIII. — THE MONKEY.

1. LOOK now at his odd gri-ma'ces;
Saw you e'er[63] such comic faces? *
Now like learnëd judge sedate,
Now with nonsense in his pate.

2. Look now at him. Slyly peep:
He pretends he is asleep —
Fast asleep upon his bed,
With his arm beneath[64] his head.

3. Ha! he is not half asleep;
See, he slyly takes a peep!
Monkey, though your eyes are shut,
You could see this little nut!

4. There, the ancient little man
Cracks it quickly as he can;
Now, good-by, you funny fellow,
Nature's primest Punchinello.[65]

Mary Howitt

LIV. — RESPECT FOR THE AGED.

1. IT happened at Athens, dūring a public representation of some play, exhibited[43] in honor of the state, that an old gentleman came too late for a place suitable[64] to his age and quality.

2. A number of young men, who observed the difficulty and confusion the poor old gentleman was in, made signs to him that they would accom'modate[36] him, if he came where they sat.

* A direct question, to which the answer is anticipated, takes the falling inflection. See Remarks under ¶ 118, Part I.

3. The good man bustled through the crowd accordingly; but when he came to the seats to which he was invited, the jest among the young fellows was, to sit close, and expose the confusion and embărrassment of the old man to the gaze of the whole audience.

4. The frolic went round all the benches reserved for the Athenians. But on those occasions there were also particular places set apart for străngers.

5. When the good man, covered with confusion, came tōw'ards the boxes appointed for the Lacedemonians,[xi] these honest, though less instructed people, rose from their seats, and, with the greatest respect, received the old gentleman among them.

6. The Athenians, being suddenly touched with a sense of the Lacedemonians' virtue and their own misconduct, gave a thunder of applause; and the old man cried out, "The Athenians understand what is good, but the Lacedemonians practise it." ADDISON

LV. — SCRIPTURAL PASSAGES — SECOND EXTRACT.

1. WHENCE, then, cometh wisdom? and where is the place of understanding, seeing it is hid from the eyes of all living, and kept close from the fowls of the air? Destruction and death say, We have heard the fame thereof[li] with our ears. God understandeth the way thereof, and he knoweth the place thereof.

2. For he looketh to the ends of the earth, and seëth under the whole heaven. When he made a decree for the rain, and a way for the lightning of the thunder, then did he see it, and declare it, yea,[xi] and searched it out. And unto man he said, Behold the fear of the Lord, *that* is wisdom, and to depart from evil is understanding.

3. Two things have I required of Thee; deny me them not before I die: Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food con-

venient for me; lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

4. Deliver my soul, O Lord! from lying lips and from a deceitful[33] tongue. These six things doth[40] the Lord hate; yea, seven are an abomination unto him: A proud look; a lying tongue; and hands that shed innocent blood; a heart that deviseth wicked imaginations; feet that be swift in running to mischief;[35] a false witness that speaketh lies, and him that soweth discord among brĕthren.

5. Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds[41] without cause? who hath redness of eyes? They that tarry long at the wine! They that go to seek mixed wine!

6. My son, if sinners entice thee, consent thou not. If they say, "Come with us, cast in thy lot among us, let us all have one purse,"[71] — my son, walk not thou in the way with them. Refrain thy foot from their path; for they eat the bread of wickedness, and drink the wine of violence.

7. Go to the ant,[30] thou sluggard! consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and găthereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yĕt a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty[71] come as one that travelleth, and thy want as an armed man. *Proverbs.*

LVI. — MY FATHER'S AT THE HELM.

THE curling waves, with awful roar, a little bark assailed,
And pallid Fear's distracting power o'er all on board prevailed, —
Save one, the captain's darling child, who steadfast viewed the storm,
And, cheerful, with composure smiled at danger's threatening form.

"And sport'st thou thus," a seaman cried, "while terrors overwhelm?"
"Why should I fear?" the boy replied; "my father 's at the helm!"
So, when our worldly all is reft, our earthly helpers gone,
We still have one sure anchor left, — God helps, and he alone.

He to our prayers will lend his ear, he give our pangs relief;
He turn to smiles each trembling tear, to joy each torturing grief.
Then turn to him, mid sorrows wild, when wants and woes o'erwhelm,
Remembering, like the fearless child, *our Father 's at the helm!*

LVII. — SCENE IN A MENAGERIE.

1. Not long since, in a menagerie[81] of wild animals, a tigress broke out of her cage during the absence of the keeper at dinner. The ferocious beast sprang at a lama,[82] killed it, and was sucking its blood when the keeper entered. His first movement was to fling a noose[83] over the head of the tigress, but before he could do this she turned and prepared to spring.

2. It was a moment of extreme peril. The eyes of the tigress flashed fire, and her opened jaws threatened death. The keeper knew not what to do. He had but a moment in which to decide. In that moment he darted behind an elephant, which stood near by.

3. The sagacious animal appeared to comprehend what was going on. He was calm, but vigilant. The tigress, raising herself on her hind feet, sprang with her utmost force, and was bounding by the elephant in pursuit of the keeper, when the elephant put forth his trunk, seized the furious beast, and pitched her to the further end of the apartment.

4. All the animals were by this time in a state of commotion. The monkeys jumped for their lives, and chattered wildly. The baboons scampered up the rafters and there held on, looking down and winking at the enraged tigress as she rose from her fall. The elephant maintained his composure, and the lion looked on with dignity from his cage.

5. The savage tigress seemed resolved not to give up the

combat. She was creeping along, as if to renew the attack, when the keeper thought he would get on the elephant's back, and commanded him to place him there. This the sagacious animal did, with a single toss of his trunk.

6. The tigress was exasperated at seeing the man thus put out of her reach. She drew back and made another spring at him, but the elephant caught her midway and hurled her with great force a*gainst*[34] the wall. Bruised and humbled, she gave up the fight after this, and slunk back quietly into her cage, without doing any more mischief.

LVIII. — BETTER THAN THAT.

1. THE Emperor Joseph of Austria was fond of amusing himself among his people with adventures where he was not rec'ognized. One day he drove out into the country about Vienna in a simple carriage, attended only by a servant without livery.

2. The emperor was clad in a plain riding-coat, which was buttoned up to the chin; and he appeared like some citizen of ordinary rank. As he was driving back to the city, it came on to rain; and just at that moment a foot-passenger, who was walking in the same direction, called out to him to stop, which Joseph did at once.

3. "Sir," said the man, who was a sergeant[35] in the army, "would it be too much of a favor for you to give me a place by your side? It would oblige me greatly, and would save my wetting my new uniform, which I put on to-day for the first time."

4. "We will save your uniform from a wetting, then, my brave fellow," said Joseph; "come and take a seat here by my side. Where are you from?"—"Ah!" said the sergeant, taking his place in the carriage, "I have just returned from the house of a game-keeper, one of my friends, where I made a superb breakfast."

5. 'What did you have so good to eat?"—"Guess."—

"How do I know? Some soup, perhaps, and a glass of beer."—"Ah, indeed! some soup! Better than that."—"Some chopped cabbage?"—"Better than that."—"A loin of veal?"—"Better than that."

6. "O, come, now! I cannot guess. I give it up," said the emperor.—"What think you," said the sergeant, "what think you, my good sir, of a *ph*easant,[51]—a pheasant, shot on the emperor's own preserves?"[52]—"Shot on the emperor's preserves! It must have been all the better for that."—"To be sure it was."

7. As they approached the city, and the rain continued to fall, Joseph asked his companion in what street he lodged, and where he wished to be set down. "My dear sir, it is asking too much,—I am afraid of abusing your kindness," said the sergeant.—"No, no," said Joseph; "the name of your street?"

8. The sergeant told him where he lodged, and, at the same time, begged to know the name of him to whom he was indebted for so much kindness. "In your turn, guess," said Joseph.—"You look like a military man," replied the sergeant; "are you a lieutenant?"[53]—"Better than that," said the emperor.

9. "Are you a captain?"—"Better than that."—"A colonel, perhaps?"—"Better than that."—"A general?"—"Better than that."—"What! you are not a field-marshal?" said the sergeant, in amazement.—"Better than that."—"Ah! your majesty's pardon! You are the emperor?"—"The same," said Joseph.

10. The sergeant was quite confounded, and begged the emperor to stop, and let him get out of the carriage. "No, no!" said Joseph; "after having eaten my pheasant, you shall not get rid of me so easily. I mean that you shall not quit me except at your own door." And there the poor soldier got out. *From the French.*

LIX. — THE OAK-TREE.

1. Sing for the oak-tree, the monarch of the wood;
Sing for the oak-tree, that groweth green and good:
That groweth broad and branching within the forest shade;
That groweth now, and still shall grow when we are lowly laid!

2 The oak-tree was an acorn once, and fell upon the earth;
And sun and showers nourished it, and gave the oak-tree birth:
The little sprouting oak-tree! two leaves it had at first,
Till sun and showers nourished it, then out the branches burst.

3. The winds came and the rain fell; the gusty tempest blew;
All, all were friends to the oak-tree, and stronger yet it grew.
The boy that saw the acorn fall, he feeble grew and gray;
But the oak was still a thriving tree, and strengthened every day.

4. Four centuries grows the oak-tree, nor does its verdure fail;
Its heart is like the iron wood, its bark like plaited mail.
Now cut us down the oak-tree, the monarch of the wood;
And of its timbers stout and strong we 'll build a vessel good.

5. The oak-tree of the forest both east and west shall fly;
And the blessings of a thousand lands upon our ship shall lie.
She shall not be a man-of-war, nor a pirate shall she be;
But a noble, Christian merchant-ship, to sail upon the sea.

Mary Howitt.

LX. — THE DISCOVERY OF AMERICA.

PART I.

1. In the middle of the fourteenth century, with the help of the newly-invented compass,[40] some Spaniards ventured out from the shore of Spain into the Atlantic Ocean further than they had ever been before, and discovered the Canary Islands; but they did not venture to go further over the ocean.

2. Fifty years after this, a Portuguese[41] captain sailed along the coast of Africa, and got far enough to see a great headland, which he thought must be the end of it. This he called the Cape of Storms, because of the dreadful tempests

he met with there. But when he came back to Portugal, the king told him he ought rather to have called the headland the Cape of Good Hope, for there was now good hope that the way to India was found.

3. These things set many persons to thinking about discovering new countries; but no one thought so much to the purpose as a man named Christopher Columbus, an Italian. He believed that the earth was round, and suspended in air without any support except the law of God; and that, could we set out from a certain point, and travel in one direction, we should, in time, arrive at that same point again. Take an orange, and let your finger travel over it in one direction, and you will see what I mean.

4. Columbus thought a long time, without saying much, about the shape of the earth, and the reasons there were for thinking that, by going out into the Atlantic Ocean, and sailing on tōw'ards the west, he should come to land. When he felt quite sure, he began to speak of his plan, and try and gĕt some one to send him out in a ship to prove that he was right.

5. First he went to his native city of Gen'o-a; but there he got no encouragement. Then he applied to the King Ferdinand and Queen Isabella of Spain; but they kept him five years waiting for an answer, and when the answer came it was a refusal.

6. A number of learnëd men had consulted about the plan of Columbus, and had decided that it was all nonsense. One said that if there had been anything to discover, the ăncients would have discovered it; another, that if Columbus sailed so far over the round globe, and got down to the bottom of the watery hill, he would never get up again.

7. Poor Columbus! Many and bitter were the disappointments[66] he had to encounter. Long and wearily did he have to wait and hope, and then have his hope deferred. Some persons called him foolish; others said he was mad. Boys, who had heard their parents talk about him, used to

jeer at him in the streets, and call him the man with the wild scheme in his brain.

8. Should it ever be your lot in life to be misunderstood and laughed at for holding to a sincere conviction, or doing what you believe to be your dūty, remember what the great Columbus had to endure, and let the thought brace you to a more heroic resolution to bear and to *for*bear.

LXI. — THE DISCOVERY OF AMERICA.

PART II.

1. THERE was a good and intelligent man, named Juan, who was the prior[39] of a convent not far from the little seaport of Palos, in Spain. He listened to the reasoning of Columbus, and became persuaded that he was right, notwithstanding so many people discredited him.

2. Juan watched a favorable opportunity, and talked to Queen Isabella till she became of his opinion. She resolved that Columbus should have his way; and, as money was needed for the purpose, she pledged her own jewels; and on the third of August, 1492, three little vessels were seen leaving the coast of Spain, under the command of Columbus, to cross the untried expanse of waters which we now call the Atlantic Ocean, in search of a new world.

3. The crews of the ships were terrified when they lost sight of the last land, and found themselves sailing on and on tōw'ards the west, and that there was still *no*thing[40] to be seen around them but sky and water. But when day after day and week after week passed, and no signs of the promised land appeared, they grew angry and mutinous, and threatened Columbus that if he did not turn back they would throw him overboard.

4. Most likely these men would have carried out their threat, but that they thought they would not know how to get back without him. Day and night, almost all the time, he stood upon the deck, with his sounding-lĕad in his hand,

watching every little sign in the sky or the water that might show whether land was near; but still no land was to be seen.

5. At last the sailors grew quite furious, and then Columbus, despairing, perhaps, of keeping them quiet any longer, promised that if, in three days more, the land did not appear, he would give up all his long-cherished hopes, and go back to Spain.

6. On the very next day, as some of the crew stood gazing on the water, they saw floating towards them a branch of a tree with red berries, and, at the same time, there alighted on the mast some birds that live on land. Joyfully were these signs hailed; but again the sun set, and still no land was to be seen.

7. But just before midnight the welcome cry of "Land, land!" was heard. A light had been seen quite distinctly moving along, as if carried by some person on a shore. The seamen rushed into one another's arms, quite wild with joy. They now knelt at the feet of Columbus, and praised, as an inspired man, him whom they had been disposed to throw overboard a few days before.

8. They asked his pardon, and he readily granted it. They wept, they sang hymns of thanksgiving. No eye was closed in sleep during that night; and at the early dawn a beautiful green island lay before them in full sight. This was on the 12th of October, in the year 1492.

9. The island was one of the Bahā'ma Islands, and was called St. Salvador by Columbus. He was the first Europe'an that set foot on the soil of the New World. He landed in a rich dress, and with a naked sword in his hand; and then all the Spaniards knelt, and rendered thanks to God for the great event.

LXII. — TO MY LITTLE SISTER WHO DIED.

1 THY memory as a spell of love comes o'er my mind;
As dew upon the purple bell, as per'fume on the wind;

As music on the sea, as sunshine on the river, —
So hath it always been to me, so shall it be forever.

2. I hear thy voice in dreams upon me softly call,
Like echo of the mountain streams in sportive waterfall.
I see thy form as when thou wert a living thing,
And blossomed in the eyes of men, like any flower of spring.

3. Thy soul to heaven hath fled, from earthly thraldom free;
Yet 't is not as the dead that thou appear'st to me.
In slumber I behold thy form as when on earth;
Thy locks of waving gold, thy sapphire eye of mirth.

4. I hear, in solitude, the prattle kind and free
Thou uttered'st in joyful mood while seated on my knee.
So strong each vision seems, my spirit that doth fill,
I think not they are dreams, but that thou livest still.

ROBERT MACNISH.

LXIII. — ON THE USE OF BAD LANGUAGE.

1. WE would guard the young against the use of any word that is not perfect*ly*[98] proper. Use no profane expression. You know not the danger of using indecent and profane language. It may never be oblit'erated[99] from your memory.

2. The profane youth, when he grows up, will often find himself using, without meaning it, an expression for which he is very sorry. It was one he learned when he was quite young. It has clung to his memory like a hateful thing.

3. By being careful to shun familiarity with impure language you will save yourself much future mortification and sorrow. There have been instances in which good men have been taken sick and become delirious, in which state they have used bad words.

4. When informed of it, after a restoration to health, they remembered that the words were those which they had learned in their early days from vicious associates; and though many years had passed since they had spoken a bad word, the expressions had been so stamped upon the memory

as to be recalled and uttered in moments when the will was powerless to reject them.

5. Think of this, ye who are tempted to use, or even to hear, improper language. Remember that the knowledge of wickedness is not wisdom.

"It chills my blood to hear the blest Supreme
Rudely appealed to on each trifling theme.
Maintain your rank; vulgarity despise;
To swear is neither brave, polite, nor wise.
You would not swear upon a bed of death;
Reflect, your Maker now may stop your breath."

LXIV. — "CLEON AND I."

CLEON hath a million acres, — ne'er a one have I;
Cleon dwelleth in a palace, — in a cottage, I;
Cleon hath a dozen fortunes, — not a penny, I;
But the poorer of the twain is Cleon, and not I.

Cleon, true, possesseth acres, — but the landscape, I;
Half the charms to *me* it yieldeth[115] money cannot buy;
Cleon harbors slōth and dulness, — freshening vigor, I;
He in velvet, I in fustian,[xi] — richer man am I.

Cleon is a slave to grandeur, — free as thought am I;
Cleon fees a score of doctors, — need of none have I.
Wealth-surrounded, care-envīroned, Cleon fears to die;
Death may come, — he 'll find me ready, — happier man am I.

Cleon sees no charms in Nature, — in a daisy, I;
Cleon hears no anthems ringing in the sea and sky.
Nature sings to me forever, — earnest listener, I;
State for state, with all attendants, who would change? Not I!

C. Mackay

LXV. — THE BLIND GIRL.

1. IN a stage-coach, where late I chanced to be,
A little, quiet girl my notice caught;
I saw she looked at nothing by the way,
Her mind seemed busy on some childish thought.

2. I, with an old man's courtesy, addressed
The child, and called her pretty, dark-eyed maid.
And bade her turn those pretty eyes, and see
The wide-extended prospect. — "Sir," she said,
"I cannot see the prospect, — I am blind."

3. Never did tongue of child utter a sound
So mournful as her words fell on my ear.
Her mother then related how she found
Her child was sightless. On a fine, bright day,
She saw her lay her needlework aside,
And, as on such occasions mothers will,
For leaving off her work began to chide.

4. "I'll do it when 't is daylight, if you please;
I cannot work, mamma, now it is night."
The sun shone bright upon her when she spoke,
And yet her eyes received no ray of light!

Miss Lamb.

LXVI. — THE HEROINE OF SIBERIA.

Prascovie Lopouloff (*pronounced*, Pras'ko-vee Lō'poolŏff) was the real name of a girl who, about the year 1795, made her way, many hundreds of miles, from Siberia to St. Petersburg, to beg the Emperor of Russia[88] to release her father from exile. She was eighteen months in making the journey. Siberia is a part of the Russian empire, and one of the coldest countries in the world. The adventures of Prascovie have been made the subject of a popular story, entitled "Elizabeth, or the Exiles of Siberia," by Madame Cottin, a French lady. The incidents of the following dialogue between Prascovie and the Empress, at St. Petersburg, are strictly true.

Empress. COME nearer to me, child. Sit by my side. I wish to hear more of your story. What first prompted you to this undertaking? Did your father urge it?

Prascovie. O, no! lady. My father opposed it strongly. It was long before I could gĕt his consent. But I prayed to Heaven that he might be made to yield, and, at length, my prayer was granted, and I set forth on my way with a glad heart.

Emp. And was your mother equally opposed to your enterprise?

Pras. At first she laughed at me for what she called my wild scheme; but, after a year or two, seeing that I did not give it up, she believed that Heaven had put the thought into my mind, and so she began to favor it.

Emp. But how could you suppose you would be able to gain ac'cess[17] to the emperor? You were very poor, and without friends. How did you expect to gĕt a hearing?

Pras. I believed that God would raise up friends to a daughter whose object was to save her parents from exile and despair. I had faith in his protection, and it never failed me.

Emp. But did you encounter no adventures on your long and dangerous journey? Were you never in peril?

Pras. O, yes! I was twice taken ill, and once came near being drowned. On one occasion I arrived late at a village, and sought a lodging in vain. At last an old man, who had previously repulsed me, followed and invited me into his hut. There I found an old woman. But both these people had a bad expression of countenance, which alarmed me.

The woman closed the door silently and securely, after I had seated myself. They asked me whither I was going. I told them to St. Petersburg; on which the man remarked that I must have plenty of money about me, to be able to undertake so long a journey. I told them what was true, that I had only a few ko-pēcks';[31] but they, in a harsh manner, accused me of lying.

Emp. Dear child, were you not greatly terrified? These people must have been robbers. How did you support yourself under such a peril?

Pras. They told me to go to bed. I did so; but took care to leave my wallet[32] exposed, so that they might see I had told the truth, if they chose to examine it. About midnight I was roughly awakened, and saw the old woman

standing over me. My blood ran cold. She had examined the wallet, and been disappointed on finding it so empty.

I begged hard for my life; and protested that I had no more money. But the old woman, without replying, searched my dress, and made me take off my boots, that she might look also into them. The old man held a light while the search was going on. Finding that all was in vain, they left me.

Emp. Did you not at once try to make your escape? How did you know that they might not attempt some serious violence — angry at not finding anything worth stealing upon your person?

Pras. At first I thought of trying to make my escape. But then, dear lady, I remembered that God had protected me thus far, and I fully believed he would continue to care for me. I prayed to him fervently. I prayed for my parents — for myself — for the wicked old man and woman in whose hut I was — and, at last, I sank into a sweet sleep.

When I awoke in the morning, the sun was shining brightly in at the frosty window, gilding the icicles and gleaming on the snow. The old man and woman were bustling about to get breakfast. Expecting cruel treatment, I descended fearfully to the floor.

What was my surprise on being kindly greeted by the old woman with, "Well, dear, have you had a nice sleep?" I told them I had slept well, and now wished to go. But they begged me to sit down and take some soup.

Emp. It was a trick to poison you, I fear; and their good-humor was feigned, most like. I hope you did not eat anything.

Pras. Indeed, but I did, dear lady; I ate[E1] heartily, for I was very hungry. The old people questioned me, and I told them my whole story; how I had left Ischim[E2] without money, and was begging my way to St. Petersburg, to entreat the emperor to release my father from exile.

Will you believe it, dear lady? I saw the tears come into the eyes of these old people, as they listened to my story. The old woman drew me aside, and begged me to forget what had happened. "Think it was a dream," she said. "Your goodness and pitiable condition softened our hearts; and you will find, when you next count your money, that we are not the people you take us for."

They both kissed me, and I bade them good-by. After I had walked a few miles I had the curiosity to open my wallet, and found, to my astonishment, that they had added forty ko-pēcks'[xi] to my little stock. And yet, this wretched old couple, as I afterwards learned, had the character of being robbers.

Emp. Your artless manner and affecting errand melted even their sinful, stubborn hearts; or, it may have been that your prayer for them was not unheard in heaven; and that a seed of redeeming goodness was planted in their souls, and watered by those tears which you made them shed.

Pras. I will hope it. But tell me, dear lady, is there any hope for my father? When will his case have a hearing? O! how encouraged he will be when he learns that I have been admitted here,— into the imperial[xii] palace,— and treated kindly by the empress herself!

Emp. I have delightful news for you, my child. This paper, which I hold in my hand, is an order from the emperor for your father's release, and for the payment to him of a sum of money sufficient to defray the expense of his journey to the interior of Russia.[39] There! Take a glass of water, dear. Do not faint with joy. Bear up! bear up!

Osborne

LXVII. — THE LYING SERVANT.

PART I.

1. THERE lived in Suabia[xi] a certain lord, pious, just and wise; to whose lot it fell to have a serving-man, a great rogue, and above all much addicted to the vice of lying.

The name of the lord is not in the story; therefore the reader need not trouble himself about it.

2. The knave was given to boast of his wondrous travels. He had visited countries which are no'where to be found in the map, and seen things which mortal eyes never beheld. He would lie through the twenty-four hours of the clock,—for he dreamed falsehoods in his sleep, to the truth of which he swore when he was awake.

3. When any one said, "How can that be?" he would answer, with fierce oaths and prŏtestations, that so it was. Yet was the knave useful in the household, quick and handy; therefore he was not disliked of his lord, though verily he was a great liar.

4. It chanced, one pleasant day in spring, after the rains had fallen heavily, and swollen much the floods, that the lord and the knave rode out together, and their way passed through a shady and silent forest. Suddenly appeared an old and well-grown fox. "Look!" exclaimed the master of the knave; "look what a huge beast! Never before have I seen a reynard[xi] so large!"

5. "Doth this beast surprise thee by its hugeness?" repliëth straight the serving-groom, casting his eye slightingly on the animal, as it fled for fear away into the cover of the brakes.[xi] "I have been in a kingdom where the foxes are big as are the oxen in this." Whereupon, hearing so vast a lie, the lord answered, calmly, but with mockery in his heart, "In that kingdom there must be excellent lining for the cloaks, if fürriers can there be found well to dress skins so large."

6. And so they rode on; the lord in silence, but soon he began to sigh heavily. Still he seemed to wax more and more sad in spirit, and his sighs grew deeper and more quick. Then inquired the knave of the lord what sudden affliction, or cause of sorrow, had happened. "Alas!" replied the wily[xi] master, "I trust in Heaven's goodness that neither of us two hath to-day, by any frō'wardness[xi]

of fortune, chanced to say the thing which is not; for assuredly, if the tradition[11] of the country people hereabout is true, he that hath so done must this day perish."

7. The knave, on hearing these doleful words, and fancying real sorrow to be depicted on his master's countenance, instantly felt as if his ears grew more wide, that not a word or syllable of so strange a discovery might escape his troubled sense. And so, with eager exclamations, he demanded of the lord to ease his suspense, and to explain why so cruel a doom was now about to fall upon companionable liars.

8. "Hear, then, dear knave," answered the lord to the earnestness of his servant; "since thou must needs know, hearken! and may no trouble come to thee from what I shall say. To-day we ride far, and in our course is a vast and heavy-rolling flood, of which the fōrd is narrow and the pool is deep.

9. "There is a tradition, that Heaven has given to this flood the power of sweeping down into its dark holes all dealers in falsehood, who may rashly venture to put themselves within its truth-loving current. But to him who hath told no lie there is no fear of this river. Spur we our horses, knave; for to-day our journey must be long."

10. Then the knave thought, "Long, indeed, must the journey be for some who are now here!" And, as he spurred, he sighed heavier and deeper than his master had done before him, who now went gayly on; nor ceased he to cry, "Spur we our horses, knave; for to-day our journey must be long."

LXVIII. — THE LYING SERVANT.

PART II.

1. THEN came they to a brook. Its waters were small, and its channel such as a boy might leap across. Yet, nevertheless, the knave began to tremble, and falteringly he

asked, "Is this now the river where harmless liars must perish?"—"This! ah, no," replied the lord; "this is but a brook; no liar need tremble here."

2. Yet was the knave not wholly assured; and, stammering, he said, "My gracious lord, thy servant now bethinks him that he to-day hath made a fox too huge; that of which he spake was verily not so large as is an ox; but, upon my honor, he was as big as is a good-sized *roe!*"

3. The lord replied, with wonder in his tone, "What of this fox concerneth me? If large or small I care not. Spur we our horses, knave; for to-day our journey must be long."

4. "Long, indeed!" still thought the serving-groom; and in sadness he crossed the brook. Then they came to a stream running quickly through a green meadow, the stones showing themselves in many places above its frothy water. The varlet[21] started, and cried aloud, "Another river! surely of rivers there is to-day no end! Was it of this thou talkedst heretofore?"

5. "No," replied the lord, "not of this;" and more he said not, yet marked he, with inward gladness, his servant's fear. —"Because in good truth," rejoined the knave, "it is on my conscience to give thee note that the fox of which I spake was not larger than a *calf!*"—"Large or small, let me not be troubled with thy fox. The beast concerneth not me at all."

6. As they quitted the woody country, they perceived a river in the way, which gave sign of having been swollen by the rains; and on it was a boat. "This, then, is the doom of liars," said the knave; and he looked earnestly towards the ferry-boat. "Be informed, my good lord," he said, "that that reynard was not larger than a fat *sheep!*"

7. The lord seemed angry, and answered, "This is not yet the grave of falsehood. Why torment me about this fox? Rather spur we our horses; for we have far to go."

—"O, mercy upon me!" said the knave to himself; "the end of my journey approacheth!"

8. Now the day declined, and the shadows of the travellers lengthened on the ground; but darker than the twilight was the sadness on the face of the knave. And, as the wind rustled the trees, he ever and anon turned pale, and inquired of his master if the noise were of a torrent or stream of water.

9. Still, as the evening fell, his eyes strove to discover the course of a winding river. But nothing of the sort could he discern, so that his spirits began to revive, and he was fain[xi] to join in discourse with the lord. But the lord held his peace, and looked as one who expects an evil thing.

10. Suddenly the way became steep, and they descended into a low and woody valley, in which was a broad and black river, creeping fearfully along, without bridge or bark to be seen near. "Alas! alas!" cried the knave, "this, then, is the river in which liars must perish!"—"Even so," said the lord; "this is the stream of which I spake; but the ford is sound and good for true men. Spur we our horses, knave; for night approacheth, and we have yet far to go."

11. "My life is dear to me," said the trembling serving-man; "and thou knowest that, were it lost, my *wife* would be disconsolate. In sincerity, then, I declare that the fox which I saw in the distant country was not larger *than he who fled from us in the wood this morning!*"

12. Then laughed the lord aloud, and said, "Ho, knave, wast thou afraid of thy life,—and will nothing cure thy lying? Is not falsehood, which kills the soul, worse than death, which has mastery only over the body? This river is no more than any other; nor hath it a power such as the tradition of the superstitious country people hereabout has given to it.

13 "The ford is safe, and the waters gentle as those we have already passed. But who shall pass thee over the

shame of this day? In it thou must needs sink, unless penitence come to help thee over, and cause thee to look back on the gulf of thy lies, as on a danger from which thou hast been delivered by Heaven's grace."

14. And, as he railed against his servant, the lord rode on into the water, and bŏth in safety reached the opposite shore. Then vowed the knave that, from that time forward, he would *dŭly*[64] measure his words; and glad was he so to escape. Such is the story of the lying servant and the merry lord; by which let the reader profit.

LXIX. — SCRIPTURAL PASSAGES — THIRD EXTRACT.

1. Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days that he may see good? Keep thy tongue from ev*il*,[47] and thy lips from speaking *gŭi*le.[63] Depart from evil, and do good; seek peace, and purs*ue*[64] it.

2. Bless the Lord, O my soul! and all that is within me bless his holy name! Bless the Lord, O my soul! and forgĕt not all his benefits; who forgiveth all thy iniquĭties, who healeth all thy dĭsēases, who redeemeth thy life from destruction, who crowneth thee with lov*ing*-kindness and tender mercies, who satisfiëth thy mouth with good things, so that thy youth is renewed like the eagle's.

3. The Lord is gracious, and full of compassion, slow to anger and of great mercy. The Lord is good to all, and his tender mercies are over all his works. All thy works praise thee, O Lord; and thy saints shall bless thee!

4. We are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

5. Rest in the Lord, and wait patiently for him; fret not

thyself because of him who prospereth in his way; because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath.

6. I have seen the wicked in great power, and spreading himself like a green bay-tree; yĕt he passed away, and, lo! he was not; yea,[81] I sought him, but he could not be found. Mark the perfect man, and behold the upright, for the end of that man is peace.

7. The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for his name's sake.

8. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me.

9. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

LXX. — ONE SECRET OF A HAPPY LIFE.

1. Were I to live my life over *again*,[84] I should make it a *point*[66] to do a kindness to a fellow-being whenever I had the opportunity. I regret very much that my habit has been so different. It has been too much my way to let others take care of themselves, while[43] I took care of *myself*.[113]

2. If some little trespass was committed on my rights, or if I suffered some light inconvenience from the thoughtlessness or selfishness of others, I was greatly annoyed, and sometimes used harsh and reproachful language towards the offender. I am now satisfied that my own happiness was greatly impaired by this course, and that my conduct and

example contrib'uted to the irritation and unhappiness of others.

3. It was but the other day that I was passing along the street, and a coachman was attempting to draw a light carriage into the coach-house. He tried once or twice without success, and, just as I came up, the carriage occupied the whole of the side-walk, and prevented my passing.

4. The fellow looked as if it ought not to be so, and there was something like a faint apology in his smile. It was on my tongue to say, "In with your carriage, man, and do not let it stand here blocking up the passage!" But a better spirit prevailed. I went to the rear of the carriage, ond said,

5. "Now, try again, my good fellow!" while I gave a little push; and in the carriage went, and out came the pleasant "Thank you, sir,— much obliged." I would not have taken a twenty-dollar bank-note for the streak of sunshine that this one little act of kindness threw over the rest of my walk, to say nothing[40] of the lighting up of the coachman's face.

6. And when I look back upon my intercourse with my fellow-men all the way long, I can confidently say that I never did a kindness to any human being without being happier for it. So that, if I were governed[71] by merely selfish motives, and wanted to live the happiest life I could, I would just simply obey the Bible precepts, to do good unto all men as I had opportunity.

7. Is there a boy or girl who can say, "I did a kind act once to my brother, or sister, or playmate, and I was afterwards sorry for it? I should have been happier if it had been an unkind one?" It is very likely that a kind act has been ill-requited, perhaps mis-con'strued; but if it was performed with proper feelings, it is as certain to produce[64] happiness as sunshine is to produce warmth.

8. Seize, then, every opportunity of contributing to the good of others. Sometimes a smile will do it. Oftener a

kind word, a look of sympathy, or an acknowledgment of obligation. Sometimes a little help to a burdened shoulder, or to a heavy *wh*eel,[43] will be in place.

9. Sometimes a word or two of good counse*l*,[47] a seasonable and gentle admonition, and at others a suggestion of advantage to be gained, and a little interest to secure it, will be received with lasting gratit*u*de.[64] And thus every instance of kindness done, whether acknowledged or not, opens a well-spring of happiness in the doer's own breast, the flow of which may be made permanent by habit.

Anon.

LXXI. — BE NOT FAITHLESS, BUT BELIEVING.

1. Give to the winds thy fears;
   Hope, and be undismayed;
   God hears thy sighs and counts thy tears;
   God shall lift up thy head.
   Through waves, through clouds and storms,
   He gently clears thy way:
   Wait thou his time; so shall the night
   Soon end in joyous day.

2. He everywhere hath rule,
   And all things serve his might;
   His every act pure blessing is,
   His paths unsullied light.
   When he makes bare his arm,
   What shall his work withstand?
   When he his people's cause defends,
   Who, who shall stay his hand?

3. Leave to his sovereign sway
   To choose and to command;
   With wonder filled, thou then shalt own
   How wise, how strong, his hand.
   Thou comprehend st him not;
   Yet earth and heaven shall tell,

God sits as sovereign on the throne;
He ruleth all things well.

4. Thou seest our weakness, Lord!
Our hearts are known to thee;
O, lift thou up the sinking head,
Confirm the feeble knee!
Let us, in life and death,
Boldly thy truth declare,
And publish with our latest breath
Thy love and guardian care.

FROM THE GERMAN OF GERHARDT.

LXXII. — RODERICK DHU AND FITZ-JAMES.

King James of Scotland, while wandering in disguise, and under the assumed name of Fits-James, encounters Roderick Dhu, an outlaw, by the side of his watch-fire in the Highlands.

Roderick. THY name and purpose, Saxon! Stand!
Fitz-James. A stranger.
Rod. What dost thou require?
Fitz-J. Rest, and a guide, and food, and fire.
My life 's beset, my path is lost,
The gale has chilled my limbs with frost.
Rod. Art thou a friend to Roderick?
Fitz-J. No.
Rod. Thou darest not call thyself a foe?
Fitz-J. I dare! to him and all the band
He brings to aid his murderous hand.
Rod. Bold words! But, if I mark aright,
Thou bear'st the belt and spur of knight.
Fitz-J. Then by these tokens may'st thou know
Each proud oppressor's mortal foe!
Rod. Enough, enough! Sit down and share
A soldier's couch, a soldier's fare.

Sir Walter Scott

LXXIII. — SELF-SERVICE AND SELF-DEPENDENCE.

1. It appears to have been designed[69] by Creative Providence that every human being should chiefly depend on the means within himself for his own subsistence and advancement in the world. Except in our helpless years, we have not been designed to depend on each other for food, clothing, or any other things we desire: we are called on to labor, that we may obtain these things for ourselves. The support and comfort of each person are thus made much surer than they could have been by any other arrangement.

2. It is of importance, therefore,[71] for young persons, that they should accustom themselves from their earliest years to trust as little as possible to others for what they want. They should learn to put on their own clothes, to wash their own faces, to take their food with their own hands, and not to expect that their mothers or servants are always to do these things for them.

3. They should learn to read, to write, to cast accounts; and should fill their minds with knowledge, that they may be able as soon as possible to go into the world and earn their own bread. At the proper time they should be prepared, if necessary, to commence learning some art, trade or profession, by which they may subsist for the rest of their days.

4. The more they can serve themselves, and the more they can live by their own exertions, the more will they be liked and respected by others. It is justly considered shameful for any one who has hands to labor with, and a mind to think, to remain in idleness while others are working, and to look for enjoyments to those who work, when he might, by a little activity, obtain them for himself.

5. Whatever we trust to others to do, is scarcely ever so well done as what we do for ourselves. Often, too, it is not done at all. We should never, then, commit any duty[64] to another which we ourselves can perform.

6. A gentleman in England had land worth a thousand dollars a-year, which he cultivated himself; but, nevertheless, he fell into debt, to pay off which he was obliged to sell one half of his property. He then let the remaining half to a farmer for twenty-one years.

7. Before that time had expired, the farmer, one day, bringing his rent, asked the landlord if he would sell his land. "And would you buy it?" inquired the landlord.—"If it so please you," answered the farmer.

8. "How comes it," cried the gentleman, "that, after I was unable to live upon double the quantity of land, paying no rent, you, living on this small piece, for which you paid rent, have gained enough to purchase it?"

9. "O!" said the farmer, smiling, "but two words make the difference; you said *Go*, and I said *Come*."—"What is the meaning of that?" inquired the gentleman.—"You lay in bed," quoth the farmer, "or took your pleasure, and sent others about your business: I rose betimes, and saw my business done myself." *Chambers.*

LXXIV.—THE FRACTIOUS[EI] MAN.

There are some men who have so bad a temper that they will get angry without a cause, and make both themselves and others very uncomfortable. I hope my young readers will never give way to such a propensity as that exhibited by Mr. Cross in the following conversation between him and his hired man, John.

Mr. Cross. WHY do you keep me knocking all day at the door?

John. I was at work, sir, in the garden. As soon as I heard your knock, I ran to open the door with such haste that I fell down.

Mr. C. No great harm was done in that! Why did n't you leave the door open?

John. Why, sir, you scolded me yesterday because I did so. When it is open, you scold; when it is shut, you scold. I should like to know what to do.

Mr. C. What to do? What to do, did you say?

John. I said it. Would you have me leave the door open?

Mr. C. No.

John. Would you have me keep it shut?

Mr. C. No.

John. But, sir, it must be either open or —

Mr. C. Don't presume to argue with me, fellow!

John. But does n't it hold to reason that a door —

Mr. C. Silence, I say!

John. And I say that a door must be either open or shut. Now, how will you have it?

Mr. C. I have told you a thousand times, you provoking fellow — I have told you that I wished it —— But what do you mean by questioning me, sir? Have you trimmed the grape-vine, as I ordered you?

John. I did that three days ago, sir.

Mr. C. Have you washed the carriage?

John. I washed it before breakfast, sir, as usual.

Mr. C. You idle, negligent fellow! — you have n't watered the horses to-day!

John. Go and see, sir, if you can make them drink any more. They have had their fill.

Mr. C. Have you given them their oats?

John. Ask William; he saw me do it.

Mr. C. But you have forgot to take the brown mare to be shod. Ah! I have you now!

John. I have the blacksmith's bill, and here it is.

Mr. C. My letters — did you take them to the post-office? Ha! You forgot that — did you?

John. Not at all, sir. The letters were in the mail ten minutes after you handed them to me.

Mr. C. How often have I told you, sir, not to scrape on that abominable violin of yours! And yet this very morning, you —

John. This morning? You forget, sir. You broke the violin all to pieces for me last Saturday night.

Mr. C. I'm glad of it! — Come, now; that wood which I told you to saw and put into the shed — why is it not done? Answer me that.

John. The wood is all sawed, split and housed,[60] sir; besides doing that, I have watered all the trees in the garden, dug over three of the beds, and was digging another when you knocked.

Mr. C. O! I must get rid of this fellow. He will plague my life out of me. Out of my sight, sir!

Imitated from the French.

LXXV.—THE SAILOR-BOY OF CARRON.

1. In the month of October, 1811, the sloop Fame, of Carron, in Stirlingshire, Scotland, was captured by a French privateer[61] off the coast of Northum'berland. The crew were transferred to the French vessel[47] to be carried off as prisoners to France, with the exception of an old man and a boy, who were left on board, with six Frenchmen, to steer the sloop to a French port.

2. Soon after the sloop had parted with the privateer she was overtaken by a severe storm, which drove her to the mouth of the Firth[61] of Forth, with the navigation of which the Frenchmen, as well as the old man, were unacquainted.

3. The night being dark, and *oil*[66] and candles being expended, or thrown overboard, the compass was useless. The men, in despair, allowed the vessel to go before the wind. The boy, who was only thirteen years of age, had made one or two voyages before, and had observed something of the neighboring coasts and islands.

4. He rec'ognized the peculiar bēacon-light on the island of Inchkeith, which lies in the middle of the Firth. He took the helm,[45] and steered accordingly, till he got the vessel to St. Margaret's Hope, where he knew there was a

British man-of-war. On approaching that vessel, he called to its crew to send a party on board, as he had six prisoners to deliver.

5. The Frenchmen, intim'idated, and glad to be saved from tl e storm, made no effort to escape. When the party came from the war-vessel, they actually found the six Frenchmen already made prisoners by the boy, who had gathered all their arms beside him. The ship and cargo were saved for the owners.

LXXVI. — THE VETERAN.[m]

1. It was a Sabbath morn;
The bell had chimed for church, —
And the young and gay were gathering
Around the rustic[m] porch;
There came an agëd man,
In a soldier's garb was he,
And, gazing round the group, he cried,
"Do none remember me?"

2. The veteran forgot
His friends were changed or gone;
The manly forms around him there
As children he had known:
He pointed to the spot
Where his dwelling used to be,
Then told his name, and smiling said,
"You now remember me!"

3. Alas! none knew him there!
He pointed to a stone,
On which the name he breathed was traced,
A name to them unknown;
And then the old man wept.
"I am friendless, now," cried he,
"Where I had many friends in youth,
Not one remembers me!"

T. H. Bayly

LXXVII. — THE CROCUS'S[H] SOLILOQUY.

1. Down in my solitude, under the snow,
Where nothing cheering can reach me,
Here, without light to see how I should grow,
I trust to nature to teach me.
I 'll not despair, nor be idle, nor frown,
Though locked in so gloomy a dwelling;
My leaves shall shoot up, while my root 's running down,
And the bud in my bosom is swelling.

2. Soon as the frost will gĕt out of my bed,
From this cold dungeon to free me,
I will peer up, with my bright little head;
All will be joyful to see me!
Then from my heart will young pĕtals[H] diverge,
Like rays of the sun from their focus,
When I from the darkness of earth shall emerge,
All complete as a beautiful Crocus!

3. Gayly arrayed in gold, crimson and green,
When to their view I have risen,
Will they not wonder how one so serene
Came from so dismal a prison?
Many, perhaps, from so simple a flower
A wise little lesson may borrow: —
If patient to-day through the dreariest hour,
We shall come out the brighter to-morrow!

Miss H. F. Gould.

LXXVIII. — SELF-EXAMINATION.

1. A pious father had an unruly son, who, refusing all exhortations, spent his days in the company of bad men, and indulged in every sensual pleasure. Thus his heart became more and more corrupt, and every virtue was deadened within him. The father mourned in silence for the perversity of the youth.

2. After some time the father fell dangerously ill; and,

when he felt death approaching, he sent for his son. When the son appeared by the bedside of his father, the latter said to him: "Fear not, my son, that I shall reproach thee with thy way of life. Behold, I shall die, and thou shalt be heir to my possessions. But fulfil the last wish which I shall address to thee. It is easy to accomplish it; therefore I trust thou wilt promise to fulfil it, and wilt keep thy word."

3. The son answered that he would do so, if it lay in his power. Then the dying father said, "Promise me, my son, that, for the space of two months, thou wilt come every night into this chamber, and devote one half-hour to solitude and reflection."

4. The son promised faithfully to do so, and gave his father his hand upon it; his father blessed him and died, and his mortal body was buried. The son returned to his companions, and lived merrily and thoughtlessly as before.

5. But when the night came he remembered his vow, and the image of his dying father admonished him to keep it. At first it was very troublesome to him to be alone; it seemed so dreary and silent, and fear fell upon him. But he overcame this feeling on account of his pledged word, thinking, "Two months will pass quickly."

6. But, behold, now his eyes were opened concerning his life; his heart accused him, and the fear of the Lord entered into his soul; he com'muned with himself, and wept, and became henceforth another man.

FROM THE GERMAN OF KRUMMACHER.

LXXIX. — MACGREGOR AND LAMONT — A TRUE NARRATIVE.

1. To be able to subdue one's feelings of anger and revenge in moments of great temptation, is one of the noblest triumphs of the human being in this dis'ciplinary world. The power was well exercised by a chief of one of

the Highland clans in Scotland, about the year 1625. His example is worthy of being remembered.

2. His name was Macgregor. One day his son went, with a party of associates, on a shooting excursion. In their wanderings they met with an acquaintance of the name of Lamont; whereupon all the young men repaired to a kind of inn on the road to take some refreshment.

3. Here was the beginning of mischief. "Refreshment!"[128] The word is a harmless one in itself, but how often is it perverted and misused as a cover for tippling, dram-drinking, and the most degrading excesses!

4. When, after wholesome exercise and labor, we swallow a dr*aught*[51] of pure water, or partake in moderation of needful food, we may say, with truth, that we have had refreshment. But when, from vile habit or degenerate appetite, we resort to intoxicating liquors, it is not refreshment, but abasement of body and soul that we undergo.

5. How many murderous brawls, how much domestic misery, how many wrecks of mind and fortune, may date their origin from what is falsely called "taking refreshment" in a bar-room or tavern! "Who hath woe? who hath sorrow? who hath wounds[51] without cause? They that tarry long at the wine!"

6. In the case of young Macgregor and Lamont, they met as friends; but it was not long after they had "touched glasses" and taken wine together, before some trifling dispute broke out, and, the fumes of the wine having mounted into their brains, and made them foolish and quarrelsome, they became as foes towards each other.

7. It is not recorded how the quarrel began. Perhaps one knocked the other's cap off in jest, and the other took it as an insult meant in earnest. Perhaps one trod on the other's toes, and the other threw a glass of wine in his face. A drunken man needs but a straw to make a quarrel about.

8. High words arose; and after words came blows; and then dirks were drawn, and the scuffle ended in Lamont's

stabbing young Macgregor mortally to the heart. For a moment Lamont stood paralyzed[11] with horror. In his sober moments he was a mild and honorable youth; and here he was, suddenly transformed into a homicide![12]

9. He fled from the tavern during the confusion caused by the event; but he was soon hotly pursued by Macgregor's friends. He managed to conceal himself all night in the bushes; and early in the morning he made his way towards the nearest house he could see.

10. The occupant of the house opened the door, and beheld before him a stranger, pale and haggard. "Save my life," said the stranger, "for men are in pursuit of me to take it away."—"Whoever you are," replied the man of the house, "here you are safe."

11. Lamont was conducted to an inner apartment, and had just been introduced to the family, when a loud inquiry was made at the door, if a stranger had entered the house. "He has," said the occupant, "and what is your business with him?"

12. "In a scuffle," cried the pursuers, "he has killed your son; deliver him up, that we may instantly revenge the deed." And so it was! Lamont had taken refuge in the house of the father of the young man whom he had slain.

13. The wife and the two daughters of Macgregor, when they heard the intelligence, gave utterance to the most heart-rending cries. Lamont, now for the first time aware in whose house he was, came forward and said, "Give me up, sir; I have no longer any claim upon your hospitality."—"Ay! give him up! He shall not live!" cried the young men at the door, brandishing their swords.

14. "Silence!" said the chief, while the tears streamed down his cheeks; "would you bereave me of my honor as well as of my son? Let no man presume to touch this youth; for he has Macgregor's word for his safety; and, as the Lord liveth, he shall be safe and secure while in my house!"

15. Thereupon Macgregor dismissed the young men, and, after treating Lamont in the most kind and hospitable manner, the chieftain accompanied him with twelve men under arms to Inverary, and placed him in safety among his kindred. He then said, "Lamont, now you are safe; no longer can I protect you; keep out of the way of my clan. May God forgive and bless you!" Macgregor then took his departure.

16. Lamont was much affected by this noble treatment, and prayed that he might have an opportunity of requiting it. Years passed by; and, as he grew to manhood, he was noted for his sincere contrition for the crime of his youth. He became kind and gentle in his manners; but the thought of the past always threw a shade of melancholy on his mind.

17. It happened that in the year 1633 there was an unjust act passed by the government, under which Macgregor lost his property, and was hunted for his life. And now Lamont had the opportunity for which he had longed. Macgregor took shelter in his house. Lamont received him with tears of welcome, provided liberally both for him and his family, and died thanking Heaven that he had been able to make some slight atonement for the rash deed which had robbed a father of his child. *Osborne.*

LXXX. — THE SERVIAN[XI] YOUTH TO A TRAVELLER.

1. O, LEAVE me! O, leave me!
My wants are supplied, and my steed is the fleetest
That dwells in our vales; and my love is the sweetest,
The sweetest of maidens! O, leave me!
You do not, you cannot deceive me!

2. You say there are brighter
And richer domains than the land of our tillage,
And cities to which our Belgrade[XI] is a village:
But go to my love and invite her;
Will your lands and your cities delight her?

3. O, no! she will tell thee
That the place of our birth of all places is dea
That the heart curls its tendrils round that whic
She will smile at thy tales of the wealthy,
And to shame and to silence compel thee.

4. Then go, thou false rover!
We will cling to the scenes which our infancy clung to,
We will sing the old songs which our fathers have sung too:
To our country be true as a lover,
Till its green sod our ashes shall cover.

LXXXI. — THE NINE PARTS OF SPEECH.

1. Three little words you often see
Are Articles, — *a*, *an* and *the*.

2. A Noun 's the name of anything,
As *school* or *garden*, *hoop* or *swing*.

3. Adjectives tell the kind of noun,
As *great*, *small*, *pretty*, *white* or *brown*.

4. Instead of nouns the Pronouns stand —
Her head, *his* face, *your* arm, *my* hand.

5. Verbs tell of something being done, —
To read, *write*, *count*, *sing*, *jump* or *run*.

6. How[113] things are done the Adverbs tell;
As *slowly*, *quickly*, *ill* or *well*.

7. Conjunctions join the words together,
As men *and* women, wind *or* weather.

8. The Preposition stands before
A noun, as *in* or *through* a door.

9. The Interjection shows surprise;
As *O!* how pretty; *ah!* how wise.

10. The whole are called Nine Parts of Speech,
Which Reading, Writing, Speaking, teach.

LXXXII. — A FOX STORY.

1. ONE of the most amusing stories I ever heard of animals was lately told by a sober Quaker from New Jersey, who said it was related to him by the eye-witness, himself a member of the same serious, unembellishing[71] sect.

2. He was one day in a field near a stream where several geese were swimming. Presently he observed one disappear under the water, with a sudden jerk. While he looked for her to rise again, he saw a fox emerge from the water, and trot off to the woods with the unfortunate goose in his mouth.

3. The fox chanced to go in a direction where it was easy to watch his movements. He carried his burden to a recess' under an overhanging rock; here he scratched away a mass of dry leaves, scooped a hole, hid his treasure within, and covered it up very carefully.

4. Then off he went to the stream again, entered some distance behind the flock of geese, and floated noiselessly along, with merely the tip of his nose visible above the surface. But this time he was not so fortunate in his manœuvres.[72] The geese, by some accident, took the alarm, and flew away with loud cackling.

5. The fox, finding himself defeated, walked off in a direction opposite[73] to the place where his victim was buried. The man went to the place, uncovered the hole, put the goose in his basket, replaced the leaves carefully, and stood patiently at a distance to watch further proceedings.

6. The sly thief was soon seen returning with another fox, that he had apparently invited to dine with him. They trotted along right merrily, swinging their tails, snuffing the air, and smacking their lips in anticipation of a rich repast.

7. When they arrived under the rock, Reynard[74] eagerly scratched away the leaves; but, lo! his dinner had disappeared! He looked at his companion, and plainly saw, by

his countenance, that he more than mistrusted whether any goose was ever there, as pretended.

8. His companion evidently considered his friend's hospitality a sham, and himself insulted. His contemptuous expression was more than the mortified fox could bear. Though conscious of generous intentions, he felt that all assurances to that effect would be regarded as lies.

9. Appearances were certainly very much against him. His tail slunk between his legs, and he held his head down, looking sideways, with a sneaking glance, at his disappointed companion. Indignant at what he supposed to be an attempt to get up a character for generosity on false pretences the offended guest seized his unfortunate host, and cuffed him most unmercifully.

10. Poor Reynard bore the infliction with the utmost patience, and sneaked off, as if conscious that he had received no more than might naturally be expected, under the circumstances. MRS. CHILD.

LXXXIII. — PIERRE LA RAMEE.

1. THE childhood and youth of Pierre[63] la Ramee, known in the learnëd world as Ramus, the celebrated French philosopher, furnish us with fresh proof that genius, in its highest creations, finds persevering industry not merely not inconsistent with it, but its indispensable associate.

2. Pierre was the grandson of a nobleman of Liege,[63] who lost all his property by a desolating war, and withdrew to France, where he was reduced[64] to gain a livelihood by making and selling charcoal, and to bring up his son, Pierre's father, a laborer. Pierre was born in 1515.

3. He was eight years of age, when, clad in a coarse peasant's frock and woollen cap, he entered Paris, and turned his steps towards a street where all the pupils of the different schools or colleges were accustomed to assemble for play at the hours allowed them for recreation.

4. His provincial[xi] garb, and his stare of wonder at the novelties around him, bespoke him to be from the country. This was no sooner perceived by the boys at play than he was seized upon as a fit object to torment;[111] and, thus fallen into their hands, he had to endure[64] not merely a volley of curious questions and jeers, but also some rough usage.

5. But at last one amongst them, more humane than the rest, perceiving that hunger was legibly imprinted on the poor child's pale and attenuated[xi] countenance, gave him some of his bread; and then the little peasant got courage to say, "I have walked very far; I am very tired."

6. With a feeling of shame at their thoughtless cruelty, the boys now made him sit down by them. He was soon cheered and refreshed, and able to answer the questions touching himself and his journey, which his new[64] cŏmrādes put to him in a better and more kindly spirit than they had done before. His simplĕ and artless story was told in these words:

7. "I was born in the village of Cuth,[xi] now about eight years ago. I lost my father and mother just as I was beginning to walk. As I had no one in the world to take care of me, I was obliged to ask charity from the good people of the country; and I thought myself very well off when I could gĕt enough black bread to satisfy my hunger. Sometimes a bit of cheese, or a raw onion, or a grain of salt, was added, and then I was happy indeed.

8. "When I grew up a little, the neighbors would no longer support me in idleness; so they put into my hand a great long wand,[37] and gave me the charge of a flock of geese. O, it was so tiresome to be driving them every day to the marsh! And then they were so unmanageable, never minding my voice, or even the switch, but straying here and there, so that I could not always succeed in bringing them all home in the evening to the farmer.

9. "Well, one day I became so tired of them, that I resolved to leave the geese to get home as best they could

by themselves, threw my wand into the bushes, and set out for Paris. I was obliged to beg on my way, as I had before begged in my native village.

10. "I had the good fortune to meet with a gentleman who allowed me to travel with him, and who must be very learnēd; for when we stopped at night he taught me the names of all the letters of the alphabet, and even how to put them together to make words.

11. "Now that I am in the great city, I cannot say that I have come into it much richer; but on the road I have acquired the desire for knowledge. This is something; and now may Heaven have mercy on me, and incline the heart of some one amongst you, young gentlemen, to take charge of my education, which has only just begun!"

12. Having wound up his story with this prayer, Pierre offered his services as errand-boy and valet[45] to the young men, and, for his wages, only asked food and instruction. His offer was accepted. But, as his lodging was not included in the bargain, the poor boy had to sleep at night under one of the arches of the city bridge.

13. Under all his disadvantages, he applied himself so earnestly to study, that he soon became well acquainted with Latin[46] and Greek; and one of the professors, happening to find out what he had done, placed him in a situation where he could be more regularly instructed.

14. He rose to be a great and good man. His numerous writings show him to have had extensive learning and rare ability. Few scholars have attained a higher reputation, had more admirers, and consequently excited greater envy, than the celebrated Ramus. He was unjustly killed, in a public massacre, when in the fifty-sixth year of his age. His early struggles suggest the following lines:

15. Let not, O generous youth! thy mind recoil
At transitory pain, or manly toil;
Stay not too fondly in the blooming vale,
Nor crop the flower, nor woo the summer gale;

Heedless of Pleasure's voice, be thine the care
Nobly to suffer, and sublimely dare;
While Wisdom waves on high the radiant prize,
And each hard step but lifts thee to the skies.

LXXXIV. — THE COLONISTS.

Mr. Barlow. COME, boys, I have a new play for you. I will be the founder of a colony; and you shall be people of different trades and professions, coming to offer yourselves to go with me.—What are you, Albert?

Albert. I am a farmer, sir.

Mr. B. Very well! Farming is the chief thing we have to depend upon,— so we cannot have too much of it. But you must be a working farmer, not a gentleman farmer. Laborers will be scarce among us, and every man must put his own hand to the plough. There will be woods to clear, and marshes to drain, and a great deal of stubborn work to do.

Albert. I shall be ready to do my part.

Mr. B. Well, then, I shall take you willingly, and as many more of your sort as you will bring. You shall have land enough, and tools, and you may fall to work as soon as you please.—Who comes next?

Bentley. I am a miller, sir.

Mr. B. A very useful trade! Our corn must be ground, or it will do us little good. But what will you do for a mill, my friend?

Bentley. I suppose we must make one, sir.

Mr. B. True; but then we must have a mill-wright. The mill-stones we will take out with us.—Now for the next.

Charles. I am a carpenter, sir.

Mr. B. The most necessary man that could offer! We shall find you work enough, never fear. There will be houses to build, fences to make, and all sorts of wooden fur-

niture to provide. But our timber is all growing. You will have a deal of hard work to do, in felling trees, and *saw*ing[32] planks, and shaping posts.

Charles. I am not afraid of work, sir.

Mr. B. Then I engage you; and you had better bring two or three able hands along with you.

David. I am a blacksmith, sir.

Mr. B. An excellent companion for the carpenter! We cannot do without either of you; so you must bring your great bellows and anvil, and we will set up a fōrge for you as soon as we arrive.—But, by the by, we shall want a mason for that purpose.

Edwin. I am one, sir.

Mr. B. That's well. We shall live in log houses at first, but we shall want brick-work or stōne-work for chimneys, *hearths*,[39] and *ovens*.[40] Can you make bricks and burn lime?

Edwin. I will try what I can do, sir.

Mr. B. No man can do more. I engage you.—Who is next?

Francis. I am a shoemaker, sir.

Mr. B. We cannot well go without shoes; but where can we gĕt leather?

Francis. I can dress hides, too, sir.

Mr. B. Can you? Then you are a clever fellow, and I will have you, though I give you double wages.

George. I am a tailor, sir.

Mr. B. Well!—there will be work for the tailor. But I hope you are not above mending and patching; for we must not mind wearing patched clothes while we work in the woods.

George. I am not, sir.

Mr. B. Then I engage you, too.

Henry. I am a weaver, sir.

Mr. B. Weaving is a very useful art; but, for some time to come, it will be cheaper for us to import[41] our cloth than

to manufacture it. In a few years we shall be very glad of you.

John. I am a silversmith and jeweller, sir.

Mr. B. Then, my friend, you cannot go to a worse place than a new country to set up your trade in. You will break us,[118] or we shall starve you; so for the present you had better remain where you are.

Kirby. I am a barber and hair-dresser, sir.

Mr. B. Alas! what can we do with you? You will have no ladies and gentlemen to dress for a ball; but, if you will shave our rough beards once a week, and crop our hair once a quarter, and help the carpenter or follow the plough the rest of your time, you may go, and we will pay you accordingly.

Lewis. I am a doctor, sir.

Mr. B. Then, sir, you are very welcome. But I hope you understand surgery as well as physic; for we shall be likely enough to gĕt cuts, and bruises, and broken bones, occasionally.

Lewis. I have had experience in that branch, too.

Mr. B. I shall make it worth your while to go with us.

Martin. I, sir, am a lawyer.

Mr. B. Sir, your most obedient servant! When we are rich enough to go to law, we will let you know.

Norris. I am a schoolmaster, sir.

Mr. B. We shall be very glad of your services. Though we shall work hard, we do not intend to be ignorant. If you will be willing to keep our accounts and rec'ords,[119] and read sermons to us on the Sabbath, until we are able to settle a minister, we will engage you.

Norris. With all my heart, sir.

Mr. B. Who comes here, with so bold an air?

Philip. I am a soldier, sir; will you have me?

Mr. B. I hope we shall have no occasion to fight. We mean to live peaceably with all, and treat every one as justly and kindly as William Penn the Quaker did, when he

settled Pennsylvania. Besides, we can defend ourselves if attacked, and shall have no need of soldiers by trade.—Who are you, sir?

Robert. I am a gentleman, sir; and I have a desire to accompany you, because I have heard that game is very plentiful in the new countries.

Mr. B. A gentleman! And what good will you do us, sir?

Robert. O, sir, that is not at all my object. I only mean to amuse myself.

Mr. B. But do you mean, sir, that we should pay for your amusement?

Robert. As to main'tenance, I expect to kill game enough for my own eating; you will give me my bread and a few garden vegetables; then I shall want a house a little better than the rest, and the barber shall be my servant. So I shall give very little trouble.

Mr. B. The barber is much obliged to you! But, pray, sir, why should we do all this for you?

Robert. Why, sir, you will have the credit of having one gentleman, at least, in your colony.

Mr. B. Ha, ha, ha! a fa-ce'tious[xi] gentleman, truly! Well, sir, when we are ambitious of such a distinction, we will send for you. *Aikin*

LXXXV. — LITTLE THINGS.

1. Scorn not the slightest word or deed,
Nor deem it void of power;
There 's fruit in each wind-wafted seed,
Waiting its natal[xii] hour.
A whispered word may touch the heart,
And call it back to life;
A look of love bid sin depart,
And still unholy strife.

2. No act falls fruitless; none can tell
How vast its power may be,
Nor what results enfolded dwell
Within it silently.
Work and despair not; give thy mite,
Nor care how small it be;
God is with all that serve the right,
The holy, true, and free!

LXXXVI. — IMMENSITY OF THE UNIVERSE.

1. THE sun, with all its attendant planets, is but a very little part of the grand machine of the universe: every star, though in appearance no bigger than the diamond that glitters upon a lady's ring, is really a vast globe like the sun in size and in glory,— no less spacious, no less luminous, than the radiant source of the day. So that every star is not barely a world, but the centre of a magnificent system; has a rĕtinue[xi] of worlds irradiated by its beams, and revolving round its attractive influence; all which are lost to our sight.

2. That the stars appear like so many dimin'utive points, is owing to their immense and inconceivable distance. Immense and inconceivable, indeed, it is, since a ball shot from a loaded cannon, and flying with unabated rapidity, must travel at this impetuous rate almost seven hundred thousand years, before it could reach the nearest of these twinkling luminaries.

3. While beholding this vast expanse I learn my own extreme meanness, I would also discover the abject littleness of all terrestrial[xii] things. What is the earth, with all her ostentatious[xi] scenes, compared with this astonishingly grand furniture of the skies? What, but a dim speck, hardly perceptible in the map of the universe?

4. It is observed by a very judicious writer, that if the sun himself, which enlightens this part of the creation, were

extinguished, and all the host of plănetary worlds which move about him were annihilated, they would not be missed, by an eye that can take in the whole compass of nature, any more than a grain of sand upon the sea-shore.

5. The bulk of which they consist, and the space which they occupy, are so exceedingly little in comparison of the whole, that their loss would leave scarce a blank in the immensity of God's works. If, then, not our globe only, but this whole system, be so very diminutive, what is a kingdom or a country? what are a few lordships, or the so-much-admired pătrimonies of those who are styled wealthy?

6. When I measure them with my own little pittance, they swell into proud and bloated dimensions; but when I take the universe for my standard, how scanty is their size, how contemptible their figure! They shrink into pompous nothings! ADDISON

LXXXVII. — ON FORETHOUGHT AND OBSERVATION.

1. To be always attentively observing what is passing around them, is one of the means by which men improve their circumstances. In order to attain a knowledge of the characters of our neighbors, of the ways of the world in general, and of a great multitude of things peculiar to every place, all of which kinds of knowledge are necessary to us, we must attentively observe and ponder on those things as they daily present themselves to our notice.

2. Peter Gassen'di,[83] a native of France, was a very wise and learnëd man. When he was about four years of age, he would stand up on a chair and preach little sermons to his brothers and sisters. As he grew bigger, he was very fond of looking at the mountains and fields, and at the sun, moon, and stars.

3. When he was only seven years of age, he was so fond of looking at the sky by night, that he often rose out of his

bed to see the moon and stars moving in the heavens. One evening he was walking with two or three boys and girls of about the same age as himself. The full moon was shining in the sky, and a great many thin clouds were flying before the wind.

4. The children began to dispute among themselves whether it was the moon or the clouds which floated along. The other boys and girls said "they were sure that the clouds were still, and that it was the moon which moved."

5. Peter insisted that the moon had no sensible motion, such as they thought, and that it was the clouds which passed so swiftly. But his reasons produced no effect upon the minds of his companions, till he tried the following plan:

6. He took them under a large tree, and bade them look at the moon through the branches. They now saw that the moon seemed to stand still between the same leaves and branches, while the clouds sailed far away out of sight. They were then obliged to admit that Peter was right in what he said, and that they were wrong.

LXXXVIII. — THE OBSERVING JUDGE.

PART I.

1. In a district of Algeria, distinguished by a name which, being translated, signifies the fine country, there lived, in the year 1850, an Arab chief or sheik,[m] named Bou-Akas,[m] who held despotic[m] sway over twelve tribes.

2. Having heard that the cadi,[m] or judge, over one of these twelve tribes, administered justice in an admirable manner, and pronounced decisions worthy of King Solomon himself, Bou-Akas determined to judge for himself as to the truth of the report.

3. Accordingly, dressed like a private individual, without arms or attendants, he set out for the cadi's town, mounted

on a docile[xx] Arabian steed. He arrived there, and was just entering the gate, when a cripple, seizing the border of his mantle, asked him for *alms*.[29]

4. Bou-Akas gave him money, but the cripple still maintained his hold. "What dost thou want?" asked the sheik. "I have already given thee alms."—"Yes," replied the beggar; "but the law says, not only 'thou shalt give alms to thy brother,' but, also, 'thou shalt do for thy brother whatsoever thou canst.'"

5. "Well; and what can I do for thee?"—"Thou canst save me — poor, crawling creature that I am! — from being trodden under the feet of men, horses, mules and camels, which would certainly happen to me in passing through the crowded square, in which a fair[xxi] is now going on."

6. "And how can I save thee?"—"By letting me ride behind you, and putting me down safely in the market-place, where I have business."—"Be it so," replied the sheik. And, stooping down, he helped the cripple to gĕt up behind him; which was not accomplished without much difficulty.

7. The strangely-assorted couple attracted many eyes as they passed through the crowded streets; and at length they reached the market-place. "Is this where you wish to stop?" asked Bou-Akas. —"Yes."—"Then gĕt down."—"Get down yourself."—"What for?"—"To leave me the horse."

8. "To leave you my horse! What mean you by that?"—"I mean that he belongs to me. Know you not that we are now in the town of the just cadi, and that if we bring the case before him he will certainly decide in my favor?"—"Why should he do so, when the animal belongs to me?"

9. "Do you not think that when he sees us two,— you with your strong straight limbs, so well fitted for walking, and I with my weak legs and distorted feet,— he will decree that the horse shall belong to him who has mōst need of

him?"—"Should he do so, he would not be the *just* cadi," said Bou-Akas.

10. "O! as to that," replied the cripple, laughing, "although he is just, he is not infallible."[xi]—"So!" thought the sheik to himself, "this will be a capital opportunity of judging the judge." Then turning to the cripple, he said aloud, "I am content—we will go before the cadi."

LXXXIX.—THE OBSERVING JUDGE.

PART II.

1. ARRIVED at the tribunal,[xii] where the judge, according to the Eastern custom, was publicly administering justice, they found that two trials were about to go on, and would, of course, take pre-ce'dence of theirs. The first was between a ta'leb, or learnëd man, and a peasant.

2. The point in dispute was the taleb's wife, whom the peasant had carried off, and whom he asserted to be his own better half, in the face of the philosopher, who demanded her restoration. The woman (strange circumstance!) remained obstinately silent, and would not declare for either; a feature in the case which rendered its decision extremely difficult.

3. The cadi heard bōth sides attentively, reflected for a moment, and then said, "Leave the woman here, and return to-morrow." The learnëd man and the laborer each bowed and retired, and the next case was called. This was a difference between a butcher and an oil-seller. The latter appeared covered with oil, and the former was sprinkled with blood. The butcher spoke first, and said:

4. "I went to buy some oil from this man, and, in order to pay him for it, I drew a handful of money from my *pur*se.[1] The sight of the money tempted him. He seized me by the wrist. I cried out, but he would not let me go; and here we are, having come before your worship, I hold-

ing my money in my hand, and he still grasping my wrist."

5. Then spoke the oil-merchant: "This man came to purchase oil from me. When his bottle was filled he said, 'Have you change for a piece of gold?' I searched my pocket, and drew out my hand full of money, which I laid on a bench in my shop. He seized it, and was walking off with my money and my oil, when I caught him by the wrist, and cried out 'Robber!' In spite of my cries, however, he would not surrender the money; so I brought him here, that your worship might decide the case."

6. The cadi caused each to repeat his story, but neither varied one jot from his original statement. He reflected for a moment, and then said, "Leave the money with me, and return to-morrow." The butcher placed the coins, which he had never let go, on the edge of the cadi's mantle. After which, he and his opponent bowed and departed.

7. It was now the turn of Bou-Akas and the cripple. "My lord cadi," said the former, "I came hither from a distant country. At the city gate I met this cripple, who first asked for alms, and then prayed me to allow him to ride behind me through the streets, lest he should be trodden down in the crowd. I consented, but when we reached the market-place he refused to get down, asserting that my horse belonged to him, and that your lordship would surely adjudge it to him who wanted it most."

8. Then spoke the cripple. "My lord," said he, "as I was coming on business to the market, and riding this horse, which belongs to me, I saw this man seated by the roadside, apparently half dead from fatigue. I offered to let him ride with me as far as the market-place, and he eagerly thanked me. But, on our arrival, he refused to get down, and said that the horse was his. I immediately required him to appear before your worship, in order that you might decide between us."

9. Having required each to make oath to his statement,

and having reflected for a moment, the cadi said, "Leave the horse here, and return to-morrow." It was done, and Bou-Akas and the cripple withdrew in different directions.

XC. — THE OBSERVING JUDGE.

PART III.

1. On the morrow, a number of persons, besides those immediately interested in the trials, assembled to hear the judge's decisions. The taleb, or learned man, and the peasant, were called first. "Take away thy wife," said the cadi to the former, "and keep her, I advise thee, in good order." Then turning towards an officer, he added, pointing[66] to the peasant, "Give this man fifty blows." He was instantly obeyed, and the taleb carried off his wife.

2. Then came forward the oil-merchant and the butcher. "Here," said the cadi to the butcher, "is thy money; it is truly thine, and not his." Then pointing to the oil-merchant, he said to his officer, "Give this man fifty blows." It was done, and the butcher went away in triumph with his money.

3. The third cause was called, and Bou-Akas and the cripple came forward. "Wouldst thou recognize thy horse among twenty others?" said the judge to Bou-Akas. "Yes, my lord." — "And thou?" — "Certainly, my lord," replied the cripple. — "Follow me," said the cadi to Bou-Akas. They entered a large stable, and Bou-Akas pointed out his horse amongst the twenty which were standing side by side.

4. "'T is well," said the judge. "Return now to the tribunal, and send me thine adversary hither." The disguised sheik obeyed, delivered his message, and the cripple hastened to the stable, as quickly as his distorted limbs allowed. He had quick eyes and a good memory, so that he was able, without the slightest hesitation, to place his hand on the right animal.

5. "'Tis well," said the cadi; "return to the tribunal." The cadi soon afterwards resumed his place, and, when the cripple arrived, judgment was pronounced. "The horse is thine," said the cadi to Bou-Akas; "go to the stable and take him." Then to the officer, "Give this cripple fifty blows." It was done; and Bou-Akas went to take his horse.

6. When the cadi, after concluding the business of the day, was retiring to his house, he found Bou-Akas waiting for him. "Art thou discontented with my award?" asked the judge. "No, quite the contrary," replied the sheik. "But I want to ask by what inspiration thou hast rendered justice; for I doubt not that the other two causes were decided as ĕquitably as mine. I am not a merchant; I am Bou-Akas, sheik of the twelve tribes, and I wanted to judge for myself of thy reputed wisdom."

7. The cadi bowed to the ground, and kissed his master's hand. "I am anxious," said Bou-Akas, "to know the reasons which determined your three decisions."—"Nothing, my lord," replied the cadi, "can be more simple. Your highness saw that I detained for a night the three things in dispute?" — "I did."

8. "Well, early in the morning I caused the woman to be called, and I said to her, suddenly, 'Put fresh ink in my inkstand.' Like a person who had done the same thing a hundred times before, she took the bottle, removed the cotton, washed them both, put in the cotton again, and poured in fresh ink, doing it all with the utmost neatness and dexterity. So I said to myself, 'A peasant's wife would know nothing about inkstands — she must belong to the taleb.'"

9. "Good!" said Bou-Akas, nodding his head. "And the money?" — "Did your highness remark," asked the cadi, "that the merchant had his clothes and hands covered with oil?" — "Certainly I did." — "Well; I took the money, and placed it in a vessel filled with water. This morning I looked at it, and not a particle of oil was to be

seen on the surface of the water. So I said to myself, 'If this money belonged to the oil-merchant, it would be greasy, from the touch of his hands; as it is not so, the butcher's story must be true.'"

10. Bou-Akas nodded in token of approval. "Good!" said he. "And my horse?" — "Ah! that was a different business; and, until this morning, I was greatly puzzled." — "The cripple, I suppose, did not rec'ognize the animal?" remarked the sheik. — "On the contrary," said the cadi, "he pointed him out immediately." — "How, then, did you discover that he was not the owner?"

11. "My object," replied the cadi, "in bringing you separately to the stable, was not to see whether you would know the *horse*, but whether the horse would acknowledge *you*. Now, when *you* approached him, the creature turned towards you, laid back his ears, and neighed with delight; but when the *cripple* touched him, he kicked. Then I knew that you were truly his master."

12. Bou-Akas thought for a moment, and then said, "Allah[m] has given thee great wisdom. Thou oughtest to be in my place, and I in thine. And yĕt, I know not; thou art certainly worthy to be sheik, but I fear that I should but badly fill thy place as cadi!"

XCI. — WE ALL MIGHT DO GOOD.

1. We all might do good where we often do ill:
   There is always the way, if there be but the will;
   Though it be but a word kindly breathed or suppressed,
   It may guard off some pain, or give peace to some breast.

2. We all might do good, whether lowly or great;
   For the deed is not *gauged*[n] by the purse or estate.
   If it be but a cup of cold water that 's given,
   Like the widow's[m] two mites, it is something for heaven.

XCII. — THE INDIAN AND THE STOLEN VENISON.

1. A NORTH AMERICAN Indian, upon returning home to his cabin, discovered that his venison,[80] which had been hung up to dry, was stolen. After taking his observations on the spot, he set off in pursuit of the thief, whom he tracked through the woods.

2. Meeting with some persons on his route,[81] he inquired if they had seen a little old white man with a short gun, and accompanied by a small dog with a bob-tail. They answered in the affirmative; and, upon the Indian assuring them that the man thus described had stolen his venison, they desired to be informed how he was able to give so minūte a description of a person whom, it appeared, he had never seen.

3. The Indian replied, "The thief, I know, is a *little* man, by his having heaped up a pile of stones to stand upon in order to reach the venison from the height at which I hung it while standing on the ground; that he is an *old* man, I know by his short steps, which I have traced over the dead leaves in the woods; and that he is a *white* man, I know by his turning out his toes when he walks — which an Indian never does.

4. "His gun I know to be *short*, from the mark which the muzzle made by rubbing the bark of the tree against which it had le*a*nt;[82] that his dog is *small*, I know by his track; and that he has a *bob-tail*, I discovered by the mark it made in the dust, where he was sitting while his master was busied about my meat."

XCIII. — THE PAINTER'S SERVANT.

1. SIR JAMES THORNHILL, a distinguished painter, was employed in decorating the interior of the dome of St. Paul's Ca-the'dral. One day, to observe the effect of a certain part of his work, he moved backwards from it along

the scaffolding, until he had reached the very edge; another step would have dashed him to pieces on the pavement below.

2. His servant at this moment observed his danger, and in an instant threw a pot of paint at the picture. Sir James immediately rushed forward to chastise the man for his apparently unjustifiable act; but, when the reason was explained, he could not give him sufficient thanks, or sufficiently admire his ready ingenuity.

3. Had the servant called out to apprise him of his danger, he would have probably lost his footing, and been killed. The only means of saving him was to create a motive for his vol'untarily returning from the edge of the scaffold. For this purpose an injury to the painting was a good means. All these calculations, and the act itself, were the work of an instant; for this servant possessed the inestimable qualities of prĕsĕnce of mind and re-source'.

XCIV. — SHORT POETICAL EXTRACTS.

1. Kindness in Little Things. — *Hannah More*

Since trifles make the sum of human things,
And half our misery from our foibles springs, —
Since life's best joys consist in peace and ease,
And few can save or serve, but all can please, —
O! let the ungentle spirit learn from hence,
A small unkindness is a great offence:
Large bounties to bestow we wish in vain,
But all may shun the guilt of giving pain.

2. Forgiveness. — *Kennedy.*

O! wring the black drop from your heart
Before you kneel in prayer!
You do but mock the Mercy Seat,
If hatred linger there.
How can you ask offended Heaven
To clear your soul's deep debt,
If 'neath[54] your ban lies brother-man? —
Forgive, if not forget!

3. He doeth all things well. — *Pope.*

Safe in the hand of one disposing power,
Or in the natal, or the mortal hour, —
All nature is but art unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good.
And, spite of pride, in erring reason's spite,
One truth is clear, — whatever is, is right.

4. Action a Law of Nature. — *D. Grant.*

The various seasons, as they rise, —
Mild spring, with flowery vest,
Bright summer, autumn, winter skies, —
Tell naught remains at rest.
If action, then, be nature's law,
Be this great truth impressed:
That life in deeds of love should flow —
All blessing, and all blest.

5. Evening Aspiration. — *Bishop Heber.*

God that madest earth and heaven,
Darkness and light!
Who the day for toil has given,
For rest the night!
May thine angel guards defend us,
Slumber sweet thy mercy send us,
Holy dreams and hopes attend us,
This livelong night!

XCV. — A BOOK.

1. I 'm a strange contradiction; I 'm new and I 'm old,
I am often in tatters, and oft decked in gold.
Though I never could read, yĕt lettered I 'm found;
Though blind, I enlighten; though loose, I am bound.

2. I am always in black, and I 'm always in white;
I am grave and I 'm gay, I am heavy and light:

In form, too, I differ — I 'm thick and I 'm thin,
I 've no flesh and no bōne, yet am covered with skin.

8 I 've more points than the compass, more steps than the flute;
I sing without voice, without speaking confute;
I 'm English, I 'm German, I 'm French, and I 'm Dutch:
Some love me too fondly, some slight me too much:
I often die soon, though I sometimes live ages,
And no monarch alive has so many pages.

HANNAH MORE.

XCVI. — EARLY RISING.

1. FEW things contrib'ute so much to preserve health and prolong life as going to bed early and rising early. We lose vigor by lying abed when in health, longer than for necessary sleep; the head is less tranquil, the body is less disposed for refreshing slumber; appetite and digestion are lessened.

2. Old people, examined as to the cause of lon-gev'ity,[m] all agree that they have been in the habit of going to bed early and rising early. George the Third consulted his household physicians, separately, as to the modes of life condūcive to health; and they were all agreed as to the importance of early rising.

3. The difference of rising every morning at six and eight, in the course of forty years amounts to upwards of twenty-nine thousand hours, or three years, one hundred and twenty-six days, six hours; so that it is just the same as if ten years of life were to be added, of which we might command eight hours every day for the cultivation of our minds or the despatch of business.

4. Said the distinguished Lord Chatham[m] to his son, "I would have inscribed on the curtains of your bed and the walls of your chamber, 'If you do not rise early, you can make prŏgress in nothing. If you do not set apart your hours of reading, if you suffer yourself or any one else to

break in upon them, your days will slip through your hands unprofitable and frivolous, and unenjoyed by yourself.'"

XCVII. — THE YOUNG TOBACCO-CHEWER CURED.

1. On board ship, one day, we were stowing away the hammocks,[xi] when one of the boys came with his hammock on his shoulder, and, as he passed, the first lieutenant[xii] perceived that he had a quid of tobacco in his mouth.

2. "What have you got there?" asked the lieutenant; "a gum-*boil*? Your cheek is much swollen."—"No, sir," replied the boy, "there 's nothing at all the matter."—"O! there *must* be; perhaps it is a bad tooth. Open your mouth, and let me see."

3. Very reluctantly the boy opened his mouth, which contained a large roll of tobacco-leaf. "I see, I see," said the lieutenant; "poor fellow! how you must suffer! Your mouth wants overhauling, and your teeth cleaning.

4. "I wish," continued he, "we had a dentist on board; but, as we have not, I will operate as well as I can. Send the armorer[xiii] up here with his tongs." When the armorer made his appearance with his big tongs, the boy was compelled to open his mouth, while the tobacco was extracted with this rough instrument.

5. "There now!" said the lieutenant, "I 'm sure that you must feel better already; you never could have any appetite with such stuff in your mouth. Now, captain of the after-guard, bring a piece of old canvas and some sand, and clean his teeth nicely."

6. The captain of the after-guard came forward, and, grinning from ear to ear, put the boy's head between his knees, and scrubbed his teeth well with sand and canvas for two or three minutes.

7. "There, that will do," said the lieutenant. "Now, my little fellow, take some water and rinse out your mouth,

and you will enjoy your breakfast. It was impossible for you to have eaten anything with your mouth in such a filthy state. When you are troubled in the same way again, come to me, and I will be your dentist." The lad was completely cured, by the ridicule of this occurrence, of the habit of tobacco-chewing. *Captain Marryat.*

XCVIII. — SWIMMING FOR LIFE.

1. PRESENCE of mind is the power of maintaining one's faculty of reason and calculation in the midst of danger, and against the assaults of fear and surprise. You have read, on page 66, how a boy, by the exercise of this excellent quality, saved a railroad train from destruction.

2. I will relate another incident illus'trative of the advantage of presence of mind in times of peril. A wealthy gentleman, of the name of Manning, was at a port in the West Indies. With two friends, he went down to the beach to bathe. While he remained upon the shore, and his companions were sporting in the waves at a considerable distance, he espied an enormous shark making straight for the unconscious swimmers.

3. The first impulse of a hasty and inconsiderate person would have been to alarm the bathers by a loud outcry of danger. But Manning knew that such a course would, by frightening them, deprive them of all power of escape. He, therefore, preserved his unconcerned appearance, and playfully shouted to them, holding up his watch, "Now for a swimming match! This watch shall be awarded to him who first touches the shore."

4. Nothing lōth to try their powers of speed, the two swimmers struck out for the shore with all the swiftness of which they were capable. All this while the shark had been silently nearing his prey; and as they turned for the shore, he shot through the waves with increased velocity.

The race for life, unconsciously on the part of the pursued, was now fairly begun. The swimmers, in their friendly rivalry, strained every nerve; but the shark gained rapidly upon them.

5. Manning, though inwardly tortured with anxiety, still preserved his calm and smiling appearance, as he continued to utter incentives[28] to increase the speed of his unfortunate friends. "Look at it, gentlemen!" he exclaimed; "a watch that cost me a hundred pounds in London. Think of the glory of winning it! Faster! faster! Don't give up!"

6. They were still a long way from the shore, when one of them showed some signs of fatigue, and was apparently about to relinquish the race. That was a moment of agony to Manning. "What, Farnum!" he exclaimed to this friend, "do you grow a laggard so soon? Fie, man! fie! A few more good strokes, and you will be the conqueror! Bravo![29] That's it! that's it!"

7. The tired competitor,[30] thus encouraged, struck out his arms with new vigor. On came the shark behind the still unconscious swimmers, nearer and nearer, his enormous fins flashing in the sunlight. The swimmers approached the shore; the shark was so near them that he turned upon his side to make the final plunge at them, and begin the work of death.

8. At this moment, Manning rushed into the water with his cane, by which he frightened the shark, and then, dragging his amazed and exhausted friends upon the bank, pointed to the baffled sea-monster, now angrily lashing the waves with his fins.

9. Then the swimmers comprehended the imminent danger from which they had escaped, and one of them fell fainting to the earth. They never forgot the unconscious match with the shark, nor the admirable presence of mind of their friend Manning, to which they were indebted for their lives.

XCIX. — THE THREE COLORS — A FABLE.

1. It was a bright summer morning; but as noon approached the air became sultry, the sky clouded,— a storm was gathering. The three colors began to vie with each other as to which was the fairest.

2. "I," said the Yĕllow, "am loved by the early spring flowers; I gild the clouds in sunset, and spread myself over the ripening corn; nestle among the leaves, and forsake them not till they die."

3. "In the damask rose I am seen," said the Red; "I am with all the bright summer flowers; I tint the gayest butterflies; in the glowing autumn skies I am seen in full glory. Who can vie with me?"

4. "Look to the cloudless summer sky; to the deep shades of the green wood, where the blue-bells grow, and there thou wilt see me," said the Blue. "The modest violet is mine, the hare-bell, and forget-me-not. I am in the deep waters also. Where, indeed, am I not?"

5. The rain came down in torrents; the sun broke out, and smiled upon the storm; and, lo! in a beautiful rainbow, which stretched over the heavens, the three colors appeared blended in the most perfect harmony.

C. — INDIAN CUNNING.

1. A Spanish traveller met an Indian in the desert. They were bŏth on horseback. The Spaniard, fearing that his horse, which was not one of the best, would not hold out to the end of his journey, asked the Indian, whose horse was young, strong and spirited, to exchange with him. This the Indian refused to do.

2. The Spaniard, therefore, began to quarrel with him. From words they proceeded to blows; and the aggressor,[m] being well armed, proved too powerful for the native. So he

seized the poor Indian's horse, and, having mounted him, pursued his journey.

3. The Indian closely followed him to the nearest town, and immediately complained to a justice. The Spaniard was summoned to appear, and bring the horse with him. He, however, treated the rightful owner of the animal as an impostor, affirming that the horse was his property, and that he had always had him in his possession, having brought him up from a colt.

4. There being no proof to the contrary, the justice was about to dismiss the parties, when the Indian cried out, "The horse is mine, and I 'll prove it." He took off his blanket, and with it instantly covered the animal's head; then addressing the justice,—"Since this man," said he, "affirms that he has raised this horse from a colt, command him to tell in which of his eyes he is blind."

5. The Spaniard, who would not seem to hesitate, instantly answered, "In the right eye."—"He is neither blind in the right eye nor the left," replied the Indian. The justice was so fully convinced by this ingenious and decisive proof, that he decreed to the Indian his horse, and gave orders that the Spaniard should be punished as a robber.

CI. — THE BEACON-LIGHT.

1. Darkness was deepening o'er the seas,
   And still the hulk[44] drove on;
   No sail to answer to the breeze, —
   Her masts and cordage gone.
   Gloomy and drear her course of fear, —
   Each looked but for a grave, —
   When, full in sight, the beacon-light[33]
   Came streaming o'er the wave.

2. Then wildly rose the gladdening shout
   Of all that hardy crew;
   Boldly they put the helm[45] about,
   And through the surf they flew.

Storm was forgot, toil heeded not,
And loud the cheer they gave,
As, full in sight, the beacon-light
Came streaming o'er the wave.

3. And gayly of the tale they told,
When they were safe on shore;
How hearts had sunk, and hopes grown cold,
Amid the billows' roar;
When not a star had shone from far,
By its pale beam to save,
Then, full in sight, the beacon-light
Came streaming o'er the wave.

4. Thus, in the night of Nature's gloom,
When sorrow bows the heart,
When cheering hopes no more illume,
And comforts all depart;
Then from afar shines Bethlehem's star,
With cheering light to save;
And, full in sight, its beacon-light
Comes streaming o'er the grave.

MISS PARDOE.

CII. — WHICH WAS THE COWARD?

Scene the First.

Ralf. GOOD-MORNING, Cousin Laura! I have a word to say to you.

Laura. Only a word? It is yet half an hour to school-time, and I can listen.

Ralf. I saw you yesterday speaking to that fellow Sterling — Frank Sterling.

Laura. Of course I spoke to Frank. What then? Is he too good to be spoken to?

Ralf. Far from it! You must give up his acquaintance.

Laura. Indeed, Cousin Ralf! I must give up his acquaintance! On what compulsion *must* I?

Ralf. If you do not wish to be cut by all the boys of the academy, you must cut Frank.

Laura. Cut! What do you mean by *cut?*

Ralf. By cutting, I mean not rec'ognizing an individual. When a boy who knows you passes you without speaking or bowing, he cuts you.

Laura. I thank you for the explanation! And I am to understand that I must either give up the acquaintance of my friend Frank, or submit to the terrible mortification of being "cut" by Mr. Ralf Burton and his companions!

Ralf. Certainly. Frank is a boy of no spirit — in short, a coward.

Laura. How has he shown it?

Ralf. Why, a dozen boys have dared him to fight, and he refuses to do it.

Laura. And is your test of courage a willingness to fight? If so, a bull-dog is the most courageous of gentlemen.

Ralf. I am serious, Laura; you must give him up. Why, the other day, Tom Harding put a chip on my hat, and dared Frank Sterling to knock it off. But Sterling folded his arms and walked off, while we all groaned and hissed.

Laura. You did? You groaned and hissed? O! Ralf, I did not believe you had so little of the true gentleman about you!

Ralf. What do you mean? Come, now, I do not like that!

Laura. Frank Sterling refused to degrade himself to the level of the brute, and engage in a rough-and-tumble fight, and so you joined in insulting him! Shame upon you, Cousin Ralf!

Ralf. O! it is easy to say "shame;" but, if a fellow of my own size dared me to fight him —

Laura. You would not have the courage to refuse. And why? Because you are afraid of being hissed. Now,

Frank had the manhood to despise your hisses, and value his own self-respect far above the applause of boys silly enough to make fighting the test of courage.

Ralf. Cousin Laura, let me suppose a case: You are walking with Frank in a solitary place, when a ruffian comes up and tries to carry you off. Would you have a fighting boy, like Tom Harding, or a fellow like Frank, to stand by you in such a dilemma?

Laura. I should have all the more confidence in Frank's readiness to do his best to protect me, because of his refusal to fight without a cause. The truly brave are always the least quarrelsome. They are not in the habit of defying others to knock chips off their hats. They reserve themselves for the right occasions.

Ralf. Well, Cousin Laura, I have given you fair warning. So, if the fellows of our academy don't bow to you hereafter, you will know what it means. Good-morning.

Laura. Good-morning! Perhaps time will show which of us has taken the correct view of the matter.

CIII. — WHICH WAS THE COWARD?

Scene the Second.

Ralf. GOOD-MORNING once more, Cousin Laura!

Laura. Good-morning! But I thought you did not mean to speak to me again.

Ralf. O! the fire of last evening put my resolution all out of my head.

Laura. A terrible fire it was! Were you present?

Ralf. I and Tom Harding were with one of the fire-companies, and worked at the ĕngĭne.

Laura. Did you see that boy go up the ladder?

Ralf. Yes; I would like to be in his shoes, for they say the Humane Sociëty are going to give him a gold medal.

Laura. I wish I had been there to see him! How did it happen?

Ralf. Why, you see, the firemen thought they had cleared the house of all its inmates; but, all at once, a poor Irish woman began crying out that her sick baby was in bed in the corner room of the third story. "Too late! too late!" said the firemen.

Laura. But why was it too late?

Ralf. You shall hear. The only ladder that was long enough to reach up to that window was so burned and *ch*arred[67] in the middle, that the men were all afraid to trust their weight to it. When the poor woman learned this she screamed so that you could hear her above all the noise of the engines.

Laura. Poor woman! I do not wonder at it. But why did she not make the attempt herself?

Ralf. She had been badly lamed by the fall of a beam, and could not climb. The chief fireman called out, "Is there no boy that will venture up? We men are all too heavy."

Laura. I think I see you and Tom Harding starting in generous rivalry to try which will be first to go up the ladder!

Ralf. No, you don't see any such thing. Tom and I perceived the danger too clearly. But, all at once, a little fellow, whose face was so black with smoke that nobody knew who he was, darted up the ladder, swift as a monkey. Such a silence as ens*ued*![68] There was no more shouting. Everybody looked intently on the boy. "The ladder will break when he gĕts to the weak place," whispered one. "No," said another; "he has passed it safely."

And so he had. On he went, and suddenly disappeared through the window. The next moment a b*urst*[71] of flame flashed on him, showing him at the top of the ladder, with the baby swung over his back. "Hush! hush!" said the firemen. Nobody spoke. Down came the boy steadily—down to the weak place,—and then—

Laura. It did not break?

Ralf. No, but it bent. He passed it, however, and then slid down the rest of the way, and placed the baby in the mother's arms. You should have heard her go on! You should have heard the shouts from the crowd! You should have seen the fellows press to get a sight of the boy! But he slipped away under their arms, and ran off.

Laura. And does nobody know the name of the young hero?

Ralf. Nobody that I have heard of. But here is a morning newspaper, which I have not yet opened. Let me unfold it. Here's the account. (*Reads.*) "Destructive fire last evening — house occupied by Irish families" — That column is all about the fire. Here it tells of the Irish woman and the baby.

Laura. How long you are in finding it! Give it to me. (*Takes it and reads.*) "The infant would, in all probability, have perished, had it not been for the courage of a lad, who, hearing the chief fireman's appeal, darted up the ladder, dashed through a window into a room where the infant was sleeping, bore it out in safety, descended the ladder, and gave the little creature into the arms of its lately despairing but now overjoyed mother."

Ralf. Is the boy's name mentioned?

Laura. Ay! Here it is! Here it is! And who do you think he is?

Ralf. Do not keep me in suspense!

Laura. Well, then, he's the boy who was so afraid of knocking a chip off your hat — Frank Sterling — the coward, as *you* called him!

Ralf. No! Let me see the paper for myself. There's the name, sure enough, printed in capital letters!

Laura. But, cousin, how much more illustrious an achievement it would have been for him to have knocked that chip off! Then he would have stood in no danger of being "cut" by Mr. Tom Harding and Mr. Ralf Burton.

Ralf. Don't laugh at me any more, Cousin Laura! I

see I have been in the wrong. Frank Sterling is no coward. I 'll ask his pardon.

Laura. Will you? My dear cousin, you will in that case show that you, too, are not without courage.

Osborne.

CIV. — ON REPEALING THE ACTS AGAINST THE AMERICAN COLONIES, IN 1775.

1. It is not repealing this or that act of Parliament,[m] — it is not repealing a piece of parchment, — that can restore America to our bosom. You must repeal[n] her fears and her resentments; and you may then hope for her love and gratitude. But, now, insulted with an armed force posted at Boston, irritated with a hostile array before her eyes, her concessions, if you *could* force them, would be suspicious and insecure, — the dictates of fear, and the extortions of force!

2. But it is more than evident that you *cannot* force them, principled and united as they are, to your unworthy terms of submission. Repeal, therefore, my lords, I say! But bare repeal will not satisfy this enlightened and spirited people. You must go through the work. You must declare you have no right to tax. Then they may trust you.

3. There is no time to be lost. Every moment is big with dangers. While I am speaking, the decisive blow may be struck, and millions involved in the consequence. The very first drop of blood shed in civil and unnatural war will make a wound which years, perhaps ages, may not heal.

4. When your lordships look at the papers transmitted to us from America, — when you consider their decency, firmness, and wisdom, — you cannot but respect their cause, and wish to make it your own. I must declare and avow that, in the master states of the world, I know not the people nor the senate, who, under such a complication of

difficult circumstances, can stand in preference to the delegates of America, assembled in General Congress at Philadelphia.

5. For genuine sagacity, for singular moderation, for solid wisdom, manly spirit, sublime sentiments, and simplicity of language,— for everything respectable and honorable,— they stand unrivalled. I trust it is obvious to your lordships that all attempts to impose servitude upon such men, to establish despotism[45] over such a mighty continental nation, must be vain, must be fatal.

6. This wise people speak out. They do not hold the language of slaves. They tell you what they mean. They do not ask you to repeal your laws as a favor. They claim it as a right — they demand it. They tell you they will not submit to them. And I tell you, the acts must be repealed. We shall be forced ultimately[m] to retract.[m] Let us retract while we can, not when we must.

7. If ministers[m] thus persevere in misadvising and misleading the king, I will not say that they can alienate the affections of his subjects[98] from the crown, but I will affirm that they will make the crown not worth his wearing; I will not say that the king is betrayed, but I will pronounce that the kingdom is undone! LORD CHATHAM

CV. — THE LITTLE TEACHER.

1. WITH dark foreboding thoughts oppressed,[46]
I wandered forth, one summer day,
Hoping abroad to ease my breast,
And grief allay.

2. Deep in a lone and green retreat
I laid me down with many a sigh,
When, lo! a Daisy[m] at my feet
Allured my eye.

3. Methought,[118] with sympathetic smile,
It seemed to pity and reprove,
And thus my bitter care beguile
With words of love:

4. "Sad mortal, cease these anxious sighs!
Why sit you in such sorrow here?
Does not each leaf that meets thine eyes
Reprove thy fear?

5. "Although a mean, unheeded flower,
My daily wants are all supplied;
And He who brought me to this hour
Will still provide.

6. "The light and dew, the sun and rain,
Are hourly sent to foster me;
And fear-est thou God will not deign
To think on *thee?*"

7. Ashamed I rose, rebuked my care,
And blessed the teacher of the sod,
Resolved to chase away despair,
And trust in God.

S. W. Partridge.

CVI. — SPEAKING JACKDAWS.

1. Among the birds that have the gift of imitating the human voice, parrots are the most frequently heard of in modern times. But the starling and jackdaw have good abilities in that way, when properly educated. The ancients could, at times, make them speak to some purpose.

2. It is related that when Augustus Cæsar was returning in triumph to Rome, from his victory over Mark An'tony, there appeared among the crowd which welcomed him a bird borne on a man's hand, which flapped its wings, and cried out,[119] "Long live the emperor, the victorious Cæsar!"

3. Augustus, delighted to hear himself saluted by this winged spokesman, gave its owner a handsome sum for the

bird. The owner pocketed the money, refusing to share any of it with an associate who had aided him in training his jackdaw.

4. This man, in order to be revenged, and to show that it was a motive of gain, rather than of loyalty, which had animated the owner, brought to the emperor another bird which they had had in training, and which called out, "Long live the victorious Mark Antony!" Augustus, who was distinguished for his good-nature, only laughed at the joke, and ordered the confed'erates to divide the money.

5. After his liberality in this instance, he had a number of speaking jackdaws and parrots brought to him. One poor fellow, a shoemaker, took great pains to teach a bird which he had got for the purpose, hoping to make his fortune by it.

6. The bird, which had no such prospects,[98] was but a slow scholar; and his master, in the midst of his lessons, often ejaculated, in despair, "Well, I have lost my labor!" Having at last, however, and with much pains, completed his education, the daw was brought out, one day, to salute Augustus, and repeated his "Long live the emperor!" with great distinctness.

7. "Tut, tut!" said Augustus, "I have too many courtiers of your kind." — "Well!" cried the jackdaw, which at that moment remembered the frequent ejaculation of his master — "well, I have lost my labor." The emperor was so much amused with its answer that he bought the feathered wit for double the expected sum.

CVII. — THE RICH AND THE POOR.

1. When I compare together different classes, as existing at this moment in the civilized world, I cannot think the difference between the rich and the poor, in regard to mere physical suffering, so great as is sometimes imagined.

2. That some of the indigent[81] among us die of scanty food, is, undoubtedly, true; but vastly more in this community die from eating too much than from eating too little; vastly more from excess than starvation.

3. So, as to clothing, many shiver from want of defences against the cold; but there is vastly more suffering among the rich from absurd and criminal modes of dress, which fashion has sanctioned, than among the poor from a deficiency of raiment. Our daughters are oftener brought to the grave by their rich attire, than our beggars by their nakedness.

4. So the poor are often overworked; but they suffer less than many among the rich, who have no work to do, no in'teresting object to fill up life, to satisfy the infinite cravings of man for action. The weariness of having nothing to do is worse than the weariness from excessive toil.

5. The idle young man, spending the day in exhibiting his person in the street, ought not to excite the envy of the overtasked poor. Such a cumberer of the ground is found, generally, among the rich. *Channing.*

CVIII. — QUESTIONS AND ANSWERS.

It is suggested that in the following piece the question should be put by one pupil, and the answer given by another. The same suggestion will apply to the piece on page 76.

1. NATURE, whence sprang thy glorious frame?[122]
   My Maker called me, and I came.

2. O Sun! what makes thy beams so bright? —
   The Word that said, "Let there be light."

3. O Light! thy subtle[112] essence who may know? —
   Ask not; for all things but myself I show.

4. Planets, what guides you in your course? —
   Unseen, unfelt, unfailing force.

5. Flowers, wherefore[81] do ye bloom? —
   We strew[36] thy pathway to the tomb.

6 Ye clouds, what bring ye in your train? —
God's embassies, — storm, lightning, hail, or rain.

7 Winds, whence and whither do ye blow? —
Thou must be born again to know.

8 Dews of the morning, wherefore are ye given? —
To shine on earth, then rise to heaven.

9. Rise, glitter, break; yet, Bubble, tell me why? —
To show the course of all beneath the sky.

10. Time, whither dost thou flee? —
I travel to eternity.

11. Eternity, what art thou, — say? —
Time past, time present, time to come, — *to-day.*

12. O Life! what is thy breath? —
A vapor lost in death.

13. O Death! how ends thy strife? —
In everlasting life.

James Montgomery.

CIX. — WILLIAM PENN UNDER ARREST.

A DIALOGUE AS IT ACTUALLY OCCURRED.

In England, in the year 1670, William Penn, afterwards the founder of Pennsylvania, was persecuted for his religious opinions, which were those of the Quakers. He was tyrannically arrested for speaking at a Quaker meeting in Wheeler-street, in London, and brought before a magistrate named Sir John Robinson. We abridge from Dixon's Life of Penn the conversation which took place in court on this occasion.

Sir John Robinson. WHAT is this person's name?

Constable. Mr. Penn, sir.

Rob. Is your name Penn?

Penn. Dost thou not know me?

Rob. I don't know you; I don't desire to know such as you.

Penn. If not, why didst thou send for me hither?

Rob. Is that your name, sir?

Penn. Yes, yes, my name is Penn; I am not ashamed of my name.

Rob. Constable, where did you find him?

Constable. At Wheeler-street, at a meeting; speaking to the people.

Rob. You mean he was speaking to an unlawful assembly!

Constable. I don't know, indeed, sir. He was there, and he was speaking.

Penn. I freely acknowledge that I was in Wheeler-street, and that I spoke to an assembly of people there.

Rob. He confesses it.

Penn. I do so: I am not ashamed of my testimony.

Rob. Mr. Penn, I am sorry for you. You are an ingenious[m] gentleman; all the world must allow that; and you have a plentiful estate. Why should you render yourself unhappy by associating with such simple people?

Penn. I confess I have made it my choice to relinquish the company of those that are ingeniously wicked, to converse with those who are more honestly simple.

Rob. I wish thee wiser.

Penn. I wish thee better.

Rob. You have been as bad as other folks.

Penn. When and where? I charge thee tell the company to my face.

Rob. Abroad and at home, too.

Penn. I make this bold challenge to all men,—justly to accuse me with ever having been heard to swear, utter a curse, or speak one obscene word. I trample thy slander under my feet!

Rob. Well, Mr. Penn, I have no ill-will towards you. Your father was my friend; and I have a great deal of kindness for you.

Penn. Thou hast an ill way of expressing it.

Rob. Well, I must send you to Newgate[m] for six months, and when they are expired you will come out.

Penn Is that all? Thou well knowest a longer imprisonment has not d*aun*ted[99] me. This is not the way to compass your ends.

Rob. You bring yourself into trouble. You *will* be heading of parties, and dr*aw*ing[100] people after you.

Penn. Thou mistakest. I would have thee and all men know that I scorn that religion which is not worth suffering for, and able to sustain those that are afflicted for its sake. Thy religion persecutes, mine forgives. I leave you all in perfect charity.

Rob. Send a corporal with a file of musketeers[101] with him.

Penn. No, no; send thy lăckey.[101] I know the way to Newgate.

CX. — LEARN TO LABOR.

1. A FEW years since, a notorious burglar,[102] named Tay, was tried at Toronto, in Upper Canada, and sentenced to the pĕnitentiary for twenty years. When brought up to hear the judgment of the court, and asked if he had anything to say why the penalty of the law should not be pronounced against him, he replied as follows:

2. "No, my lord; I have violated the laws of my country. I have been tried by an impartial jury and convicted, and I humbly bow to their decision, throwing myself entirely upon the lĕniency[102] of the court.

3. "There are, however, two favors which I would ask, — if a fĕlon in the dock[102] *dare* ask a favor: first, that, as I have no means of my own, though a portion of the money taken from me belonged to myself, the court would see my counsel properly paid, since he has ably, though unsuccessfully, defended me.

4. "The second is, that when I am sent to the penitentiary they would intercede and have me taught a trade or profession, in order that, should I ever be released, I may be able to earn an honest livelihood. I attribute my present course

of life solely to the circumstance that I was never brought up to any trade.

5. "Should I not be taught any occupation while in the penitentiary, when I come out I shall be friendlĕss, homelĕss, pennilĕss, and ragged; and I shall be tempted to resūme my old habits, and become — what I was before — a robber."

CXI. — TECUMSEH'S REGARD FOR HIS PROMISE.

1. THE North American Indians have sometimes displayed traits of character which it would be well for civilized people to imitate. It is related of Te-cum'seh, the Indian warrior and prophet, that he would keep a promise even towards an enemy.

2. While the British were in full possession of the country around Detroit, Tecumseh, who was an ally of the British, and opposed to the Americans, visited the river Raisin. The inhabitants along that river had been deprived by the enemy of nearly all their means of subsistence.

3. A poor and infirm old Frenchman, named Ri-vard', had contrived to keep a pair of oxen out of sight of the wandering bands of Indians. But one day, while his son was at work with the oxen, Tecumseh came up and said, "My friend, I must have those oxen. My young men are very hungry, and have nothing to eat. We must have the oxen."

4. Young Rivard remon'strated. He pleaded that his father was dependent on the oxen for his support, and that he would starve if they were taken away. "Well," replied Tecumseh, "we are the conquerors, and everything we want is ours. I *must* have the oxen; my people must not starve; but I will not be so mean as to rob you of your property. I will pay you for the oxen one hundred dollars, and that is more than they are worth."

5. Tecumseh then employed a white man to write an

order for the money on the British Indian agent, Colonel[71] Elliott, who was on the river some distance below. The oxen were taken and killed; large fires were built, and the forest warriors[81] were soon feasting on the flesh.

6. Young Rivard took the order to Colonel Elliott, but that officer at once refused to pay it, saying, "We are entitled to a support from the country we have conquered. I will not pay it." With a sorrowful heart, the young man took back the answer to Tecumseh, who said, "To-morrow we will go and see."

7. In the morning he took young Rivard, and went to see the colonel. On meeting him, the Indian said, "Do you refuse to pay for the oxen I bought?"—"Yes," re-replied the colonel; and he then repeated the reasons he had given for refusing.

8. "I bought them," said Tecumseh, "for my young men, who were very hungry. I *promised* to pay for them, and they shall be paid for. I have always heard that *white*[43] nations went to war with nations, and not with peaceful individuals; that they did not rob and plunder poor people. *I* will not do so, in any event."—"Well," said the colonel, "I will not pay for the oxen."

9. "You can do as you please," replied the chief; "but before Tecumseh and his warriors came to fight the battles of the great king, they had enough to eat, for which they had only to thank the Master of Life and their good rifles. Their hunting-grounds supplied food enough; and to them they can now return."

10 This threat produced a sudden change in the colonel's mind. The defection of the great chief would have been disastrous to the British cause. "Well," said the colonel, "if I *must* pay, I *will*."—"Give me hard money," said Tecumseh; "not rag-money — not army bills."

11. The colonel then counted out a hundred dollars in coin, and gave them to him. The chief handed the money to young Rivard, and then said to the colonel, "Give me

ore." It was given; and, handing that also to umseh said, "Take that; it will pay you for I have lost in getting your money."

CXII. — ABRAM AND ZIMRI.

1. Abram and Zimri owned a field together, —
A level field hid in a happy vale.
They ploughed it with one plough, and in the spring
Sowed, walking side by side, the fruitful seed.
In harvest, when the glad earth smiled with grain
Each carried to his home one half the sheaves,
And stored them with much labor in his barns.
Now, Abram had a wife and seven sons,
But Zimri dwelt alone within his house.

2. One night, before the sheaves were gathered in,
As Zimri lay upon his lonely bed,
And counted in his mind his little gains,
He thought upon his brother Abram's lot,
And said, "I dwell alone within my house,
But Abram hath a wife and seven sons,
And yet we share the harvest sheaves alike:
He surely needeth more for life than I;
I will arise, and gird myself, and go
Down to the field, and add to his from mine."

3. So he arose, and girded up his loins,
And went out softly to the level field.
The moon shone out from dusky bars of clouds,
The trees stood black against the cold blue sky,
The branches waved, and whispered in the wind.
So Zimri, guided by the shifting light,
Went down the mountain path, and found the field,
Took from his store of sheaves a generous third,
And bore them gladly to his brother's heap,
And then went back to sleep, and happy dreams.

4 Now, that same night, as Abram lay in bed
Thinking upon his blissful state in life,
He thought upon his brother Zimri's lot,
And said, "He dwells within his house alo
He goeth forth to toil with few to help,
He goeth home at night to a cold house,
And hath few other friends but me and mine,
(For these two tilled the happy vale alone);
"While I, whom Heaven hath very greatly blessed,
Dwell happy with my wife and seven sons,
Who aid me in my toil, and make it light,—
And yet we share the harvest sheaves alike.
This surely is not pleasing unto God.
I will arise, and gird myself, and go
Out to the field, and borrow from my store,
And add unto my brother Zimri's pile."

5. So he arose, and girded up his loins,
And went down softly to the level field.
The moon shone out from silver bars of clouds,
The trees stood black against the starry sky,
The dark leaves waved and whispered in the breeze.
So Abram, guided by the doubtful light,
Passed down the mountain path, and found the field,
Took from his store of sheaves a generous third,
And added them unto his brother's heap;
Then he went back to sleep, and happy dreams.

6 So the next morning with the early sun
The brothers rose, and went out to their toil.
And when they came to see the heavy sheaves,
Each wondered in his heart to find his heap,
Though he had given a third, was still the same.

7. Now, the next night went Zimri to the field,
Took from his store of sheaves a generous share,
And placed them on his brother Abram's heap,
And then lay down behind his pile to watch.
The moon looked out from bars of silvery cloud,
The cedars stood up black against the sky,
The olive-branches whispered in the wind.

8. Then Abram came down softly from his home,
And, looking to the left and right, went on,
Took from his ample store a generous third,
And laid it on his brother Zimri's pile.
Then Zimri rose, and caught him in his arms,
And wept upon his neck, and kissed his cheek;
And Abram saw the whole, and could not speak;
Neither could Zimri, for their hearts were full.

CLARENCE COOK.

CXIII. — SELECT SENTENCES.

1. THE BEST REVENGE. — Banish all malignant and revengeful thoughts. A man once asked Di-og'enēs[21] what course he should take to be revenged of his enemy. "Become a good man," answered the philosopher.

2. HEALTH. — O, blessëd health! Thou art above all gold and treasure! He that has thee has little more to wish for; and he that is so wretched as to want thee wants what no worldly good can make up for!

3. DUTY OF CIVILITY. — Be civil to all men, however humble their station may be. A man has no more right to say[113] an uncivil thing than to act one; no more right to say a rude thing to another, than to knock him down.

4. TRUE VENERABLENESS. — Honorable age is not that which standeth in length of time, nor that which is measured by number of years; but wisdom is the gray hair to a man, and an unspotted life is old age.

5. A PROMISE. — A promise should be given with caution, and kept with care. A promise should be made by the heart, and remembered by the head. A promise delayed is justice deferred. A promise neglected is an untruth told. A promise attended to is a debt settled.

6. YOUTHFUL DISREGARD OF EXPERIENCE. — It is a bad sign in youth to be utterly heedless of the dictates of the experience of persons more advanced in life. It is,

indeed, impossible for youth to enter fully into the spirit of such experience. But to despise it, to fancy it proceeds entirely from disappointment,[66] mortified feeling, moroseness, or the mere coldness of age, augurs ill for those young people who make such a mistake.

7. BEWARE OF BAD BOOKS.—"Why, what harm will *books* do me?" The same harm that personal intercourse would with the bad men who may have written them. If a good book can be read without making one better, a bad book cannot be read without making one the worse.[71]

8. VALUE OF TIME. — As every thread of gold is valuable, so is every moment of time; and as it would be great folly to shoe horses (as Nero[81] did) with gold, so it is to spend time in trifles.

9. ONE FALSEHOOD LEADS TO MANY. — He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one; and every one of those twenty will breed still others.

10. HAPPINESS. — Many persons go abroad for happiness instead of seeking it where it must be found, if anywhere, within themselves. So have I seen an absent-minded man hunt for his hat while it was in his hand or on his head.

11. HOW TO TREAT SLANDER. — Plato,[81] hearing that certain persons asserted he was a very bad man, replied, "I shall take care so to live that nobody will believe them." Whenever any one speaks ill of you, do not be angry, but contradict your slanderer by your actions.

12. REGULATE YOUR THOUGHTS. — The best way of getting rid of bad thoughts is to occupy your mind with good thoughts. O, my son! be quick to banish all impure imaginations, which do but defile and enfeeble the soul! Thrust them away. Give them not a moment's entertainment.

> "Trample thy proud lusts proudly 'neath thy feet,
> And stand erect, as for a heaven-born one is meet!"

CXIV. — THE HORSE-SWIMMER.

1. RICHARD HOODLESS is a poor man, who follows the occupation of a farmer, near Grainthorpe, on the coast of Lincolnshire, in England. He has for many years devoted himself to the saving of mariners from drowning, and this without any of the usual apparā'tus for succoring ships in distress. Unaided by such appliances, and unaccompanied by any living creature but his horse, Hoodless has been the means of saving many unfortunate sailors from perishing amid the waves.

2. Cultivating a small piece of ground, which is, as it were, rescued from the sea, and almost cut off from the adjacent country by the badness of the roads, this remarkable man may be said to devote himself to the noble dūty of saving human life. On the approach of stormy weather he mounts to an opening on the top of his dwelling, and there, pointing his tĕl-escope to the tumultuous ocean, watches the approach of vessels towards the low and dangerous shores. By night or by day he is equally ready to perform his self-imposed duty.

3. A ship is struggling amid the terrible convulsions of the waters; no human aid seems to be at hand; all on board give themselves up for lost, when something is at length seen to leave the shore, and to be making an effort to reach the vessel. Can it be possible? — a man on horseback! Yes, it is Richard Hoodless, coming to the rescue, seated on his old nag, an animal accustomed to these salt water excursions! Onward the faithful horse swims and plunges, only turning for an instant when a wave threatens to engulf him in its bosom.

4. There is something grand in the struggle of bōth[39] horse and man; — the spirit of unselfishness eagerly trying to do its work. Success usually crowns the exertions of the horse and his rider. The ship is reached; Hoodless

mounts two or three mariners behind him, and, taking them to dry land, returns for others.

5. That a horse could be trained to these unpleasant and hazardous enterprises may seem somewhat surprising. But it appears, in reality, no training is necessary; all depends on the skill and firmness of the rider. Hoodless declares he could manage the most unruly horse in the water; for that, as soon as the animal finds that he has lost his footing, and is obliged to swim, he becomes as obedient to the bridle as a boat is to its helm.

6. In the year 1833 Hoodless signalized himself by swimming his horse through a stormy sea to the wreck of the Her-mĭ'o-ne, and saving her crew; for which gallant service he afterwards received a testimonial from the Royal Humane Society. The words of the resolution passed by the society on this occasion may be transcribed, for they narrate a circumstance worthy of being widely known.

7. It was resolved, unanimously, that "the noble courage and humanity displayed by Richard Hoodless for the preservation of the crew of the Her-mĭ'o-ne from drowning, when that vessel was wrecked near Donna Nork, on the coast of Lincolnshire, on the thirty-first of August, 1833, and the praiseworthy manner in which he risked his life on that occasion, by swimming his horse through a heavy sea to the wreck, when it was found impossible to launch the life-boat, has called forth the lively admiration of the special[34] general court, and justly entitles him to the honorary medallion of the institūtion, which is hereby unanimously adjudged to be presented to him at the ensūing anniversary festival."

8. Some years ago Hoodless saved the captain of a vessel and his wife, and ten seamen,—some on the back of the horse, and others hanging on by the stirrups.[35] Should a vessel be lying on her beam-ends, Hoodless has to exercise great caution in making his approach, in consequence of the ropes and rigging concealed in the water. On one occasion

he experienced much inconvenience on this account; he had secured two seamen, and was attempting to leave the vessel for the shore, but the horse could not move from the spot.

9. After various ineffectual plunges, Hoodless discovered that the animal was entangled in a rōpe under water. What was to be done? The sea was in a tūmult, and to dismount[60] was scarcely possible. Fortunately, he at length picked up the rope with his foot, then instantly pulled a knife from his pocket, leaned forward into the water, cut the rope,—no easy task in a stormy sea,—and so got off with safety.

10. All honor to Farmer Richard Hoodless! No knight of ancient times ever won his spurs by deeds of such noble daring on horseback as those of this obscure friend of humanity. How much nobler is it to brave death, as Hoodless does, in saving life, than to brave it in destroying!

Edinburgh Newspaper

CXV.—ABSTINENCE AND TEMPERANCE.

1. All intoxicating drinks are proved by modern science to be deeply injurious to the health. They may be slow in their effect, but the consequences of taking them are always destructive to the vital and mental powers. They operate on the brain, and aggravate every tendency to disease. They make people indolent, stupid, and vicious.

2. Some persons imagine that strong liquors, mixed with a little water, are less dangerous than when taken pure. But poison remains poison, dilute it as we may. Water does not deprive brandy or whiskey of its really pernicious quality. It may make it a little more agreeable to the taste, but is for that reason all the more to be shunned.

3. Spurn the first temptation. Remember that pure water is the best and most wholesome drink that we can have. It cools and purifies the blood; it preserves the

stomach, brain and nerves, in proper order; it is at once the most refreshing and most invigorating beverage.

4. A soldier, writing from the Cri-me'a,[21] says: "I have not slept a single night in a bed, but mostly on the ground, or on the deck of a ship: still, I am as well as ever. I owe my health *to my drinking nothing stronger than water.*

5. "Those who indulge the most in ardent spirits are most subject to illness; and the greater part of the men who have died here were hard drinkers. Total abstinence is the best plan under exposure such as we have to undergo." And so it is everywhere, and under any mode of life.

6. But, while abstaining wholly from intoxicating liquors, as at once unnecessary and unwholesome, we should remember that intemperance in eating is to be shunned quite as much as intemperance in drinking. Medical writers say that gluttony is as fatal as drunkenness to health. The old ădāge[21] is true: "Many people dig their graves with their teeth."

CXVI. — TO MY HORSE.

1 Come forth, my brave steed! the sun shines on the vale,
And the morning is bearing its balm on the gale;
Come forth, my brave steed, and brush off, as we pass,
With the hoofs of thy speed, the bright dew from the grass!

2. Let the lover go warble his strains to the fair —
I regard not his rapture, and heed not his care;
But now, as we bound o'er the mountain and lea,
I will weave, my brave steed, a wild measure for thee.

3 Away and away! — I exult in the glow
Which is breathing its pride to my cheek, as we go;
And blithely my spirit springs forth as the air
Which is waving the mane of thy dark flowing hair.

4. Hail, thou gladness of heart, and thou freshness of soul!
Which have never come o'er me in pleasure's control;
Which the dance and the rĕvĕl, the bowl and the board,
Though they flushed, and they fevered, could never afford.

5. In the splendor of solitūde speed we along,
Through the silence but broke by the wild linnet's song,
Not a sight to the eye, not a sound to the ear,
To tell us that sin and that sorrow are near!

6. Away — and away — and away then we pass!
The mole shall not hear thy light hoof on the grass;
O! the time which is flying, whilst I am with thee,
Seems as swift as thyself, as we bound o'er the lea.

LYTTON

CXVII. — THE CHALLENGE.

1. A WARRIOR hung his plumëd helm
On the rugged trunk of an agëd elm.
"Where is the knight so bold," he cried,
"That dares o'er my haughty crest to ride?"

2. The wind came by with a sudden howl,
And dashed the helm on the pathway foul,
And shook in his scorn each sturdy limb,
For where was the knight that could fight with him?

CXVIII. — EARTHQUAKE AT CATANIA.

1. ONE of the earthquakes most particularly described in history is that which happened in the year 1693; the damages of which were chiefly felt in Sicily, but its motion was perceived in Germany, France, and England. It extended to a circumference of two thousand six hundred leagues; chiefly affecting the sea-coasts and great rivers; more perceivable, also, upon the mountains than the valleys.

2. Its motions were so rapid, that persons who lay at their length were tossed from side to side, as upon a rolling

billow. The walls were dashed from their foundations; and no fewer than fifty-four cities, with an incredible number of villages, were either destroyed or greatly damaged. The city of Ca-ta'niä, in particular, was utterly overthrown. A traveller who was on his way thither perceived, at the distance of some miles, a black cloud, like night, hanging over the place.

3. The sea, all of a sudden, began to roar; Mount Ætna to send forth great spires of flame; and, soon after, a shock ensued, with a noise as if all the artillery in the world had been at once discharged. Our traveller, being obliged to alight instantly, felt himself raised a foot from the ground; and, turning his eyes to the city, he, with amazement, saw nothing but a thick cloud of dust in the air.

4. The birds flew about astonished; the sun was darkened; the beasts ran howling from the hills; and, although the shock did not continue above three minutes, yet nearly nineteen thousand of the inhabitants of Sicily perished in the ruins. Catania, to which city the describer was travelling, seemed the principal scene of ruin; its place only was to be found; and not a footstep of its former magnificence was to be seen remaining. GOLDSMITH.

CXIX. — A PIECE OF LEGAL ADVICE.

1. THE ăncient town of Rennes,[xi] in France, is a famous place for law. To visit Rennes without gĕtting advice, of some sort, seems absurd to the country people round about. It happened, one day, that a farmer, named Bernard', having come to this town on business, bethought himself that, as he had a few hours to spare, it would be well to gĕt the advice of a good lawyer.

2. He had often heard of Lawyer Foy, who was in such high repute that people believed a lawsuit gained when he undertook their cause. The countryman went to his office, and, after waiting some time, was admitted to an interview.

He told the lawyer that, having heard much about him, and happening to be in town, he thought he would call and consult him.

3. "You wish to bring an action,[21] perhaps," said the lawyer —"O, no!" replied the farmer; "I am at peace with all the world."—"Then it is a settlement, a division of property, that you want?"—"Excuse, me, Mr. Lawyer; my family and I have never made a division, seeing that we draw from the same well, as the saying is.'

4. "Is it, then, to get me to negotiate a purchase or sale that you have come?"—"O, no! I am neither rich enough to purchase, nor poor enough to sell."—"Will you tell me, then, what you *do* want of me?" said the lawyer, in surprise.

5. "Why, I have already told you, Mr. Lawyer," replied Bernard. "I want your advice. I mean to pay for it, of course." The lawyer smiled, and, taking pen and paper, asked the countryman his name. "Peter Bernard," replied the latter, quite happy that he was at length understood.

6. "Your age?"—"Thirty years, or very near it."—"Your vocation?"—"What 's that?"—"What do you do for a living?"—"O! that 's what vocation means, is it? I am a farmer." The lawyer wrote two lines, folded the paper, and handed it to his strange client.

7. "Is it finished already?" said the farmer. "Well and good! What is the price of that advice, Mr. Lawyer?" —"Three francs."[22] Bernard paid the money and took his leave, delighted that he had made use of his opportunity to get a bit of advice from the great lawyer.

8. When the farmer reached home it was four o'clock; the journey had fatigued him, and he determined to rest the remainder of the day. Meanwhile the hay had been two days cut, and was completely made. One of the working-men came to ask if it should be drawn in.

9. "What, this evening?" exclaimed the farmer's wife,

who had come to meet her husband. "It would be a pity to begin the work so late, since it can be done as well to-morrow." Bernard was uncertain which way to decide. Suddenly he recollected that he had the lawyer's advice in his pocket.

10. "Wait a minute," he exclaimed; "I have an advice — and a famous one, too — that I paid three francs for; it ought to tell us what to do. Here, wife, see what it says; you can read written hand better than I." The woman took the paper, and read this line:

"Never put off till to-morrow what you can do to-day."

11. "That's it!" exclaimed Bernard', as if a ray of light had cleared up all his doubts. "Come, be quick! Get the carts, and away! Come, boys, come, girls,— all to the hay-field! It shall not be said that I have bought a three-franc opinion to make no use of it. I will follow the lawyer's advice."

12. Bernard' himself set the example by taking the lead in the work, and not returning till all the hay was brought in. The event seemed to prove the wisdom of his conduct, and the foresight of the lawyer.

13. The weather changed during the night; an unexpected storm b*urst*[1] over the valley; and the next morning it was found that the river had overflowed, and carried away all the hay that had been left in the fields. The crops of the neighboring farmers were completely destroyed; Bernard alone had not suffered.

14. The success of this first experiment gave him such faith in the advice of the lawyer, that, from that day forth, he adopted it as the rule of his conduct, and became consequently one of the most prosperous farmers in the country. I hope that you, my readers, will take a hint from his success, and "never put off till to-morrow what you can do to-day." *From the French.*

CXX. — DAY AND NIGHT.

1. DAYS are the most ancient division of time. The very first man who saw the rising and setting of the sun, who watched its prŏgress through the sky, who found himself in darkness dūring the night, and who witnessed its glorious return in the morning, would naturally make this a period. This measure of time, therefore, must have existed from the very first ages of the world.

2. The word *day* properly signifies that portion of time during which it is light, as opposed to that which is dark, or *night*. But in common language it comprehends bŏth these portions. The space of time included in the day is that during which the sun appears to make one revolution round the earth; but in reality it is the time taken up by the earth in turning round upon its own *axis*, or centre, in its yearly progress round the sun.

3. We are in the habit of saying that the "sun rises," and the "sun sets;" by which we merely express the *apparent* state of things. In reality, the sun does not move in the heavens, but the earth goes round the sun in one year, or three hundred and sixty-five days, and during this journey also turns upon its own axis three hundred and sixty-five times, like a wheel round its centre. The first of these motions determines the length of the year, and the second that of the day.

4. The earth being globe-shaped, the sun can enlighten that part only which is turned towards it. If we suspend an orange by a thread, and hold it before a candle, we shall see that only one half can receive the rays of light from it: and, by slowly turning it round, we shall find that, as one portion is illuminated, another is darkened; this is precisely the case with the earth and the sun.

5. The earth, as we have said, revolves upon its *axis*, which is an imaginary line drawn through it. When that part of it, therefore, on which we live, begins to approach

towards the east, the sun, which is fixed, appears to rise, and we say it is *morning*. As we are carried round, we get fairly exposed to it, and then it is *noon*.

6. We then begin to turn away from the sun, and it seems to sink in the sky, and its light is less vivid; this is *evening;* and, finally, we turn quite away from it, and its light is hidden from us, and this is *night*. As the same changes happen in every part of the world, it follows that it is midnight at one place at the very same instant that it is noon at another.

7. The division of the year into days is governed in this way by the appearance and disappearance of the sun. If we watch this body, however, we shall find that it does not at all times appear and disappear at the same point in the heavens, or remain visible to us for an equal length of time.

8. In some months the sun shines for a very short period, because that portion of the earth on which we dwell turns away in a few hours; hence the days are short, and the nights long. In other months, on the contrary, we see the sun for fourteen or fifteen hours, because our part of the earth is turned to it for that length of time; and at this season the days are long, and the nights short.

9. Twice a year the day and night are exactly of the same length, namely, on the 21st of March and the 22d of September, which are called the Vernal and the Autumnal Equinoxes. The longest day is the 21st of June; and the shortest, the 21st of December.

CXXI. — THE WISH AND THE PRAYER.

Keep thy heart with all diligence; for out of it are the issues of life.

1. O! THAT mine eye might closëd be
To what becomes me not to see;
That dĕafness might possess mine ear
To what concerns me not to hear;

That truth my tongue might always tie
From ever speaking foolishly!
That no vain thought might ever rest
Or be conceived within my breast;
That by each word, each deed, each thought,
Glory might to my God be brought.

2. But what are wishes? — Lord, mine eye
On thee is fixed; to thee I cry.
O! purge out all my drŏss, my sin, —
Make me more white than snow within!
Wash, Lord, and purify my heart,
And make it clean in every part!
And when 't is clean, Lord, keep it so,
For that is more than I can do.

ELWOOD

CXXII. — SHORT STORIES.

1. The Persian Peasant.

No one is so high but he may feel the courtesy of the most humble, and no one is so humble but he may win applause by courtesy. A peasant, meeting Artaxerxes, King of Persia, in one of his journeys, having nothing to present to his sovereign, ran to an adjacent stream, and, filling his hands with water, offered it to the king to drink. The monarch smiled at the oddness of the present, but thanked the giver, in whom, he said, it showed at least a courteous disposition.

2. The Secret of Family Harmony.

An Emperor of China, once making a prŏg'ress through his dominions, was accidentally entertained a in house in which the master, with his wife, children, daughters-in-law, grandchildren and servants, all lived in perfect peace and harmony. The emperor, struck with admiration at the spectacle, requested the head of the family to inform him what means he employed to preserve quiet among such a

number and variety of persons. The old man, taking out a pencil, wrote these three words,—*Patience, patience, patience.*

3. Kosciusko's Benevolence.

General Kosciusko, the hero of Poland, was a very benevolent man. He once wished to send a present to a clergyman, and employed a young man named Zeltner to carry it, and desired him to take the horse on which he himself usually rode. Zeltner, on his return, said he never would ride that horse again, unless the general would give him his purse at the same time.

Kosciusko inquiring what he meant, he said, "As soon as a poor man on the road takes off his hat and asks charity, the horse immediately stands still, and will not stir till something is given to the petitioner; and, as I had no money about me, I was obliged to feign giving something, in order to satisfy the horse."

4. The Passenger and the Pilot.

It had blown a violent storm at sea, and the whole crew of a large vessel were in imminent danger of shipwreck. Gradually, however, the winds abated, and the waves rolled less violently. A passenger, who had never been at sea before, having observed the pilot calm and apparently unconcerned, even in their greatest danger, had the curiosity to ask him what death his father had died.

"He perished at sea," answered the pilot, "as my grandfather did before him."—"And are you not afraid of trusting yourself to an element that has proved thus fatal to your family?"—"Afraid! by no means! Why, we must all die; is not your father dead?"—"Yes; but he died in his bed."—"And why, then, are you not afraid of trusting yourself to your *bed?*"

5. The Philosopher and the Boatman.

A philosopher was crossing a river in a ferry-boat. On his passage he asked the boatman if he understood arith-

metic. "Arithmetic? No, sir! I never heard of it before," replied the boatman.—"Then a quarter of your life is lost," said the philosopher; "but tell me," he continued, "if you know anything of mĕtaphysics."—"Not a bit of it," said the bōatman, smiling. —"Well, then," said the philosopher, "another quarter of your life is lost."

"But, perhaps," he added, "perhaps you know something of astronomy?"—"Nothing at all," replied the boatman. —"Then," said the philosopher, "another quarter of—" But, before he could finish the sentence, the boat ran on a snag,[xi] and began to sink. Whereupon, the ferryman, pulling off his coat, said, "Sir, can you swim?"—"No," was the reply. —"Well, then, the *whole* of your life is lost; for the boat is going to the bottom."

CXXIII. — THE BAG OF RUBLES.[xii]

1. In a little town, five miles from St. Petersburg, lived a poor German woman. A small cottage was her only possession, and the visits of a few shipmasters, on their way to St. Petersburg, her only livelihood. Several Dutch shipmasters having supped at her house one evening, she found, when they were gone, a sealed bag of money under the table. Some one of the company had, no doubt, forgotten it; but they had sailed over to Cronstadt, and, the wind being fair, there was no chance of their putting back.

2. The good woman put the bag into her cupboard, to keep it till it should be called for. Full seven years, however, elapsed, and no one claimed it; and, though often tempted by opportunity, and oftener by want, to make use of the contents, the poor woman's good principles prevailed, and it remained untouched.

3. One evening, some shipmasters again stopped at her house for refreshment. Three of them were English, the fourth a Dutchman. Conversing on various matters, one

of them asked the Dutchman if he had ever been in that town before. "Indeed I have," replied he. "I know the place but too well. My being here cost me once seven hundred rubles."—"How so?"—"Why, in one of these wretched hovels I once left behind me a bag of rubles."

4. "Was the bag sealed?" asked the old woman, who was sitting in a corner of the room, and whose attention was roused by the subject.—"Yes, yes, it was sealed, and with this very seal here at my watch-chain." The woman knew the seal instantly.

5. "Well, then," said she, "by that you may recover what you have lost."—"Recover it, mother! No, no; I am rather too old to expect that. The world is not quite so honest. Besides, it is full seven years since I lost the money. Say no more about it; it always makes me melancholy."

6. Meanwhile the good woman slipped out, and presently returned with the bag. "See here," said she; "honesty is not so rare, perhaps, as you imagine;" and she threw the bag on the table.

7. The guests were astonished, and the owner of the bag, as may be supposed, highly delighted. He seized the bag, tore open the seal, took out one ruble, and laid it on the table for the hostess: thanking her civilly for the trouble she had taken. The three Englishmen were amazed and indignant at so small a reward being offered, and remonstrated warmly with him. The old woman protested she required no recompense for merely doing her duty, and begged the Dutchman to take back even his ruble.

8. But the Englishmen insisted on seeing justice done. "The woman," said they, "has acted nobly, and ought to be rewarded." At length the Dutchman agreed to part with one hundred rubles. They were counted out, and given to the old woman; who thus, at length, was handsomely rewarded for her honesty.

CXXIV. — THE IDLE WORD.

MATTHEW 12 : 36.

First Voice.

It passed away, it passed away;
Thou canst not hear the sound to-day;
'T was water lost upon the ground,
Or wind that vanisheth in sound;
O! who shall gather it, or tell
How idly from the lip it fell!

Second Voice.

'T is written with an iron pen;
And thou shalt hear it yet again!
A solemn thing it then shall seem
To trifle with a holy theme.
O! let our lightest accent be
Uttered as for eternity.

CXXV. — TWO WAYS OF TELLING A STORY.

The First Way.

1. In one of the most populous cities of New England, a few years since, a party of lads, all members of the same school, got up a grand sleigh-ride. There were about twenty-five or thirty boys engaged in the frolic. The sleigh was a very large and splendid one, drawn by six gray horses.

2. On the following day, as the teacher entered the school-room, he found his pupils chatting about their excursion; and one of the lads volunteered a narrative of their trip and its various incidents.

3. As he drew near the end of his story, he exclaimed, "O, sir, there was one little circumstance I had almost forgotten! As we were coming home, we saw ahead of us a queer-looking affair in the road. We could not *exactly*[20] make out what it was.

4. "It proved to be a rusty old sleigh fastened behind a covered-wagon, proceeding at a very slow rate, and taking up the whole road. Finding that the owner did not turn out, we determined upon a volley of snow-balls and a good hurra.[29]

5. "These we gave with a relish, and they produced[64] the right effect; for the crazy machine turned out into the deep snow by the side of the road, and the old pony started on a full trot. As we passed, some one, who had a whip, gave the old horse a good crack, which made him run.

6. "And so, with another volley of snow-balls, pitched into the front of the wagon, and three times three cheers, we rushed by. With that, an old fellow in the wagon, who was buried up under an old hat, and beneath a rusty cloak, and who had dropped the reins, bawled out, 'Why do you frighten my horse?'

7. "'Why do you not turn out, then?' says our driver. So we gave him three rousing cheers more; his horse was frightened again, and ran up against a loaded team, and I believe almost capsized the old creature. And so we left him."

8. "Well, boys," replied the instructor, "that is quite an incident. But take your seats, and, after our morning service is ended, I will take my turn, and tell you a story, and all about a sleigh-ride, too."

CXXVI. — TWO WAYS OF TELLING A STORY.

The Second Way.

1. THE teacher spoke as follows: "Yesterday afternoon, a very venerable old man, and a clergyman by profession, was on his way from Boston to Salem, to pass the residue[64] of the winter at the house of his son. That he might be prepared for journeying in the spring, he took with him his light

wagon, and for the winter his sleigh, which he fastened behind the wagon.

2. "He was, as I have told you, very old and infirm; his temples were covered with thinned locks, which the frosts of eighty years had whitened; his sight, and hearing, too, were somewhat blunted by age, as yours will be, should you live to be as old.

3. "He was proceeding very slowly and quietly, for his horse was old and feeble, like the owner. Suddenly this venerable man was disturbed, and even terrified, by loud hurras from behind, and by a furious pelting and clattering of balls of snow and ice upon the top of his wagon. In his trepidation, he dropped his reins, and, as his hands were quite benumbed with cold, he found it impossible to gather them up, and his horse began to run away.

4. "In the midst of the old man's trouble, there rushed by him, with loud shouts, a large party of boys, in a sleigh drawn by six horses. 'Turn out, turn out, old fellow!'—'Give us the road, old boy!'—'What will you take for your pony, old daddy?'—'Go it, frozen-nose!'—'What is the price of oats?' were the various cries that saluted his ears.

5. "'Pray, do not frighten my horse!' exclaimed the infirm driver.—'Turn out, then,—turn out!' was the answer, which was followed by repeated cracks and blows from the long whip of the 'grand sleigh,' with showers of snow-balls, and three tremendous huzzas from the boys who were in it.

6. "The terror of the old man and his horse was increased, and the latter ran away with him, to the imminent danger of the old man's life. He contrived, however, after some exertion, to secure his reins, which had been out of his hands during the whole of the affair, and to stop his horse just in season to prevent his being dashed against a loaded team.

7. "A short distance brought him to his journey's end,

and to the comfortable house of his son. That son, boys, is your instructor; and that 'old fellow,' and 'old boy,' who did not turn out for you, but who would gladly have given you the whole road, had he heard your approach,— that old 'frozen-nose' was your teacher's father!"

8 It is not easy to describe, nor to imagine, the effect produced by this new version of the boy's own narrative. Some hid their heads behind their desks; some cried, and many hastened to the desk of the teacher, with apologies and regrets.

9. All were freely pardoned, but at the same time cautioned against similar conduct in future. We should treat all persons with civility, but especially the aged and infirm. However poor and ragged they may be, to call them by nicknames, or address them in any other tone than that of sympathy and respect, is unworthy the character of a high-minded youth.

10. Politeness has its true source in benevolence. If we love our fellow-creatures as we ought to do, we cannot fail to be courteous to them, and to avoid giving them, by word or look, unnecessary offence. *Oliver*

CXXVII. — EARLY HABITS OF WASHINGTON.

1. When about fourteen years of age, George Washington evinced a desire to enter the navy. The opportunity for gratifying it appeared at hand. Ships of war frequented the colonies, and at times were anchored in the Potomac. The inclination was encouraged by Lawrence Washington and Mr. Fairfax. Lawrence retained pleasant recollections of his cruisings in the fleet of Admiral Vernon, and considered the naval service a popular path to fame and fortune.

2. George was at a suitable age to enter the navy. The great difficulty was to procure the assent of his mother. She was brought, however, to acquiesce; a midshipman's

warrant was obtained, and it is even said that the luggage of the youth was actually on board of a man-of-war, anchored in the river just below Mount Vernon.

3. At the eleventh hour the mother's heart faltered. This was her eldest born: a son whose strong and steadfast character promised to be a support to herself, and a protection to her other children. The thought of his being completely severed from her, and exposed to the hardships and perils of a boisterous profession, overcame even her resolute mind, and at her urgent remonstrances the nautical scheme was given up.

4. To school, therefore, George returned, and continued his studies for nearly two years longer, devoting himself especially to mathematics, and accomplishing himself in those branches calculated to fit him either for civil or military service. Among these, one of the most important, in the actual state of the country, was land-surveying.

5. In this he schooled himself thoroughly, using the highest processes of the art; making surveys about the neighborhood, and keeping regular field-books, some of which we have examined, in which the boundaries and measurements of the fields surveyed were carefully entered, and diagrams made, with a neatness and exactness as if the whole related to important land transactions, instead of being mere school exercises.

6. Thus, in his earliest days, there was perseverance and completeness in all his undertakings. Nothing was left half done, or done in a hurried and slovenly manner. The habit of mind thus cultivated continued throughout life; so that, however complicated his tasks and overwhelming his cares, in the arduous and hazardous situations in which he was often placed, he found time to do everything, and to do it well. He had acquired the magic of method, which of itself works wonders. WASHINGTON IRVING.

CXXVIII. — THE BOY OF THE ARCTIC.

When the American steamship Arctic came in collision with another steamship at sea, in the autumn of 1854, there was a youth, named Stuart Holland, stationed at the gun, to keep firing it, in the hope of attracting the attention of vessels at a distance, that they might come to the relief of the sinking vessel. Nearly all the crew deserted, leaving the captain and most of the passengers without a boat. But Stuart Holland kept at his post, and sank with the ship. "I saw him," says an eye-witness, "in the very act of firing, as the vessel disappeared."

1. The thick fog baffled vision,
   But daylight lingered yet,
   When two ships, in collision,
   Upon the ocean met;
   The Arctic shook and reeled;
   A hole in her fore-quarter
   Let in a rush of water:
   The good ship's doom was sealed.

2. And there were men and women
   Crowded upon the deck;
   And there were frightened seamen
   Rushing to leave the wreck!
   In vain the captain shouted;
   The craven crew have left him,
   Of every boat bereft him:
   Destruction is undoubted.

3. But, hark! a gun is pealing
   Fast from that vessel's side;
   One true heart is revealing
   That Duty doth abide
   O'er Death and all his host.
   The boy stands loading, firing,
   Unaided and untiring,
   Nor thinks he of inquiring
   If he may quit his post.

4. The ship sinks lower, lower, —
   She 's past her water-line;
   The climbing surges throw her
   Deeper within the brine.

Foam-wreaths her last plank crown!
But, as the wild waves won her,
There stood the youthful gunner;
One last peal sent from on her,—
Then with his gun went down!

Osborne

CXXIX. — GREAT RESULTS FROM SMALL BEGINNINGS.

1. ABOUT the year 1336, an obscure monk,[27] in making some experiments, having put into a common mortar a mixture of saltpetre and other combustible[28] materials, accidentally dropped into it a spark, when he was astonished to see the pestle fly off into the air.

2. This incident furnished two ideas: that of the increased power of gunpowder when confined, and that of its applicability to the propulsion[28] of heavy bodies. These two simple ideas, carried out into practice, produced guns, large and small, and revolutionized the entire system of war.

3. The vibration of the lid of an iron tea-kettle gave the first hint of the expansive power of steam. This hint, followed out through innumerable experiments, finally ended in the modern steam-engine, which is fast revolutionizing the mode of both land and water carriage.

4. The first idea of our modern railways — and it is a very simple idea — came from a mine near Newcastle, England. The plan occurred to some one of "laying rails of timber exactly straight and parallel;[28] and bulky carts were made with four rollers fitting those rails, whereby the carriage was made so easy that one horse would draw four or five chaldrons[29] of coal."

5. Thus coal was conveyed from the mines to the bank of the river Tyne. This mode was in practice in 1676; how much earlier is not known to us, probably to no one; for, though a great idea, it was, like most other great ideas, thought of little account at the time of its origin.

6. Like Columbus's method of making an egg stand on the big end by jarring it so as to break the yolk, it was thought to be too simple to deserve any praise. Nevertheless, out of this simple idea sprang, one hundred and fifty years afterward, the modern railway.

7. It had been noticed, by chemists, that flame cannot be made to pass through a tūbe of small diameter. In the hands of Sir Humphrey Davy this fact grew into the miner's safety-lamp, which has saved the lives of thousands.

8. The magnet had been for centuries a plaything in Europe. At last its property, when freely suspended, of taking a north and south position, was noticed, and applied to navigation. This resulted in the discovery of America.

9. The power of the sun's rays to discolor certain substances had long been known. In the hands of Daguerre[m] this great fact grew into a most beautiful and perfect method of taking miniatures.

10. From Volta's[n] simple pile to Morse's magnetic telegraph, what a stride! yet this stride is only the carrying out into practice of certain very simple properties of galvanism[o] and magnetism.

11. So we might go on to enūmerate the instances in which a very simple ideā has ended in mighty results. It is too often the habit of unthinking people to look upon certain studies as useless, just as the ignorant looked formerly on the magnet as a plaything. But everything seems to have its use, could we but find it out.

CXXX. — CHARITY.

1. Though I speak with the tongues of men and of ăngels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove

mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

2. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endūreth all things.

3. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

4. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is *charity*. PAUL.

CXXXI. — SONG OF THE MOUNTAIN BOY.

1. I AM the mountain shepherd-bŏy!
A noble prospect I enjoy;
I cătch the sun's first morning beams,
Here linger, too, his latest gleams.
I am the mountain boy!

2. Here, in the torrent's native cell,
I drink it from its rocky well;
It gushes forth in wildest bound,
I seize it with my arms around.
I am the mountain boy!

3. The mountain — 't is my heritage;
Tempests around their battles wage;
From north and south their blasts they call,
Yet this my song sounds o'er them all:
I am the mountain boy!

4. Thunder and lightning under me,
The azure skies above, I see.
I greet the storms with friendly tone:
O, leave my father's house alone!
I am the mountain boy!

5. And when the bell begins to toll,
And mountain-fires their flame-wreaths roll,
Down to the vale I wend my way,
And swing my sword and sing my lay:
I am the mountain boy!

FROM THE GERMAN OF UHLAND.

CXXXII. — THE CHANGES OF THE MOON.

1. THE moon, like the earth, is a dark or opaque body, and, also like the earth, owes her light to the sun. If the moon were to shine by her own light, she would always appear full; but, as we only see that part which is turned towards the sun, it is evident that she shines only by *reflecting* the light of that body, and puts on different shapes according to her situation with respect to the earth.

2. Thus, when the moon is in a line between us and the sun, her dark side is toward the earth, and we do not see her; but when she has removed a little from that line, in her revolution round the earth, a streak of light appears, in the shape of a beautiful crescent.

3. This keeps increasing till she has passed through one quarter of her course, when she becomes a crescent, or *half-moon*, and is said to be in her first quarter. Night after night we see her growing larger and larger, till she

has completed half her course, and is directly *opposite* the sun. One half of her surface is now enlightened, and she appears circular. This is *full moon*, the second quarter.

4. After this she begins to decrease, and, as she proceeds in her revolution, again presents a half-moon; this is the third quarter. Finally, she goes on showing less and less of her surface, till she disappears altogether, being now again placed between the sun and the earth, both morning and evening, and, consequently, her dark side is turned towards us.

5. These *phases*, as they are called, or variations in the appearance of the moon, are thus marked in the Almanac: ○ new moon; ☽ first quarter; ● full moon; ☾ last quarter. These figures represent the moon in her various stages very accurately. The *horns* or *points* of the increasing moon are directed towards the east, because it is from the west that the sun first enlightens her. When waning, the horns are turned westward, because it is from the east that the light is then received.

6. The length of time in which the moon passes through all the signs of the Zodiac[xi] is twenty-seven days, eight hours, nearly; but the space between each conjunction of the sun and moon, or between the new moon and another, is twenty-nine days and a half, and these form a lunar[xii] month. The reason of this difference is to be found in astronomical works.

CXXXIII. — SUCCESS IN LIFE.

1. It is the peculiar vice of our age and country to put a false estimate on the mere acquisition of riches. I do not undervalue either wealth or the diligence and enterprise so often exercised in its attainment. I would not say a word to throw doubt on the importance of acquiring such a measure of this world's goods as to render one independent, and able to assist others.

2. The young man who thinks he may amuse or employ himself as he sees fit, at the same time throwing the burthen of his support on others, or leading a precarious life, on the verge of debt and bankruptcy, is a dishonor to his species. But I assert that the too common mistake, which makes men look upon the acquisition of a fortune, or the having a fine and fashionable house, as constituting success in life, is extremely pernicious.

3. Success in life consists in the proper and harmonious development of those faculties which God has given us. Now, we have faculties more important to our welfare than that of making money.— faculties more condūcive to our happiness, and to our health of body and soul. There are higher and better modes of activity than those which are exhibited in multiplying dollars.

4. Men can leave to their children a better pătrimony than money; they can leave to them the worth of a good example, good habits, a religious faith, a true estimate of the desirable things of this life; resources of mind and heart, which will shed sunshine on adversity, and give a grace to prosperous fortune.

5. "It is not wealth which is deserving of homage, but the virtues which a man exercises in the slow pursuit of wealth,— the abilities so called forth, the self-denials so imposed." I have heard of two brothers, whose father died leaving them five hundred dollars apiece. "I will take this money, and make myself a rich man," said Henry, the younger brother. "I will take this money, and make myself a good man," said George, the elder.

6. Henry, who knew little beyond the multiplication-table, abandoned all thoughts of going to school, and began by peddling goods, in a small way, over the country. He was shrewd and quick to learn what he gave his attention to; but he gave *all* his attention to making money. He succeeded. In one year his five hundred dollars had become

a thousand. In five years it had grown to be twenty thousand; and at the age of fifty he was worth[71] a million.

7. George remembered the words of the wise man: "With all thy gĕttings gĕt understanding." He spent two thirds of his money in going to school, and acquiring a taste for solid knowledge. He then spent the remainder of his patrimony in purchasing a few acres of land in the neighborhood of a thriving city. He resolved on being a farmer.

8. After a lapse of thirty-five years, the two brothers met. It was at George's house. A bright, vigorous, alert man was George, though upwards of fifty-five years old. Henry, though several years younger, was very infirm. He had kept in his counting-room long after the doctors had warned him to give up business, and now he found himself stricken in health beyond repair.

9. But that was not the worst. He was out of his element when not making money. George took him into the library, and showed him a fine collection of books. Poor Henry had never cultivated a taste for reading. He looked upon the books with no more interest than he would have looked on so many bricks. George took him into his garden, but Henry began to cough, and said he was afraid of the east wind. When George pointed out to him a beautiful elm-tree, he only cried "Pshaw!"

10. George took him into his greenhouse, and talked with enthusiasm[45] of some rare flowers, the beauty of which seemed to give the farmer great pleasure. Henry *sh*rugged[a] his shoulders and yawned, saying, "Ah! I do not care for these things." George asked him if he was fond of paintings and engravings. "No, no! Don't trouble yourself," said Henry. "I can't tell one daub from another."

11. "Well, you shall hear my daughter Edith play on the piano; she is no ordinary performer, I assure you."—"Now, don't, brother—don't, if you love me!" said Henry, beseechingly: "I never could endūre music." — "But

what can I do to amuse you? Will you take a ride?"— "I am afraid of a horse. But, if you will drive me carefully down to your village bank, I will stop and have a chat with the president."

12. Poor Henry! Money was the one thing uppermost in his mind. To it he had sacrificed every other good thing. When, a few days afterward, he parted from his farmer brother, he laid his hand on his shoulder, and said: "George, you can just support yourself comfortably on the interest of your money, and I have got enough to buy up the whole of your town, bank and all,—and yet, your life has been a success, and mine a dead failure!" Sad, but true words!

Osborne.

CXXXIV.—TO THE SETTING SUN.

1. Sun of the firmament! planet of wonderment!
   Now thy far journey of day, it is done;
   Still art thou parting bright, shedding immortal light
   Down on thy throne of night—hail, setting sun!

2. Slow thou depart'st away, far from the realms of day,
   Lingering in pity on summer's loved bowers;
   Thy last ray is streaming, thy farewell tint gleaming,
   Yet soon thou 'lt return to refreshen the flowers.

3. Thy parting brings sadness; yet nations in gladness
   Are waiting to worship thee, fountain of light!
   Where'er thy footsteps be, there do we beauty see;
   Thou kindlest day in the dwellings of night!

4. Where sleeps the thunder, there dost thou wander;
   Down 'neath the ocean deep, there dost thou stray;
   Kissing the stars at morn, high in the air upbōrne,
   Skirting creation's far verge on thy way!

5. Grandeur and glory, they travel before thee;
   Brightness and majesty walk in thy train!
   Darkness it flies from thee, clouds may not rise to thee,
   When thou awak'st from the ocean again.

6. All own thy influence; kindly thou dost dispense
Blessings o'er nature, where'er its bounds be;
Afric's[a] lone desert, it blooms at thy presence;
And Lapland is turned into summer by thee!

7. Time cannot conquer thee, age cannot alter thee,
Years have no power to limit thy sway;
Strength and sublimity, still they attend on thee,
Pilgrim of ages, but not of decay!

8. Sun of the firmament! planet of wonderment!
Now thy far journey of day, it is done;
Still art thou parting bright, shedding immortal light
Down on thy throne of night — hail, setting sun!

R. GILFILLAN.

CXXXV. — FAITH IN PROVIDENCE.

1. MUNGO PARK, during his travels in the interior of Africa, was stripped and plundered by robbers, on leaving a village called Kooma. When the robbers had left him destitute and almost naked, he sat for some time, he tells us, looking around him with amazement and terror.

2. "Whichever way I turned," he says, "nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season naked and alone, surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement.

3. "All these circumstances crowded, at once, on my recollection; and I confess that my spirits began to fail me. I considered my fate as certain, and that I had no alter'native but to lie down and perish. The influence of religion, however, aided and supported me.

4. "I reflected that no human prudence or foresight could possibly have averted my present sufferings. I was, indeed, a stranger in a strange land; yet, I was still under

the protecting eye of that Providence who has condescended to call himself the stranger's friend.

5. "At this moment, painful as my reflections were, the extraordinary beauty of a small moss, in fructification,[51] irresistibly caught my eye. I mention this, to show from what trifling circumstances the mind will sometimes derive consolation; for, though the whole plant was not longer than the top of one of my fingers, I could not contem'plate the delicate conformation of its roots, leaves and cap'sula,[51] without admiration.

6. "Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after his own image? — Surely not.

7. "Reflections like these would not allow me to despair. I started up, and, disregarding both hunger and fatigue, travelled forward, assured that relief was at hand; and I was not disappointed."

CXXXVI. — JOHN LEDYARD.

1. JOHN LEDYARD, the celebrated though unfortunate adventurer, was born at Groton, in Connecticut, in 1751. From his early youth he displayed a strong propensity to visit unknown and savage countries; and, to gratify this propensity, he lived for several years among the Indians.[48] He afterwards sailed round the world with Captain Cook, in the humble station of a corporal of marines.[33]

2. On his return from this long voyage, with curiosity unsated, he determined to traverse the vast continent of America, from the Pacific to the Atlantic ocean; but, being disappointed[95] in his design,[59] he proceeded to Kamtschatka[81] by land; in which arduous undertaking he encountered dangers and difficulties that would have appalled[82] any other man but himself.

8. In him the spirit of enterprise was so little subdued by the hardships he had undergone, that, on his arrival in England, he instantly presented himself to the African Association, as a volunteer, to trace the course of the Niger, and to explore a region as yet inaccessible to Europe'ans, and fatally disăstrous to all who had made the attempt. To the question, "When will you be ready to set out for Africa?" — "To-morrow morning," was the reply of this intrep'id man.

4. "I am not ignorant," said he, "that the task assigned me is arduous, and big with danger; but I am accustomed to hardships. I have known both hunger and nakedness, to the utmost extremity of human suffering; I have known what it is to have food given to me as charity to a madman; and I have, at times, been obliged to shelter myself under the miseries of that character, to avoid a heavier calamity.

5. "My distresses have been greater than I have ever owned, or ever will own, to any man. Such evils are terrible to bear, but they never yĕt had power to turn me from my purpose. If I live I will faithfully perform, in its utmost extent, my engagements to the society; and if I perish in the attempt my honor will be safe, for death cancels all bonds."

6. Such was the undaunted Ledyard! But, although he seemed to be formed of sterner stuff than his fellow-men, yet he was not destitute of kind and amiable feelings. He had a heart exquisitely alive to the sense of obligation; and the eulogy which his gratitūde has passed on the female sex stands unrivalled for its tenderness, its simplicity, and its truth.

7. "I have always," says he, "remarked that women in all countries are civil and obliging, tender and humane; that they are ever inclined to be gay and cheerful, timorous and modest; and that they do not hesitate, like men, to perform a generous action. Not haughty, nor ărrogant, nor supercilious,[H] they are full of courtesy, and fond of

society: more liable, in general, to err than men; but in general, also, more virtuous, and performing more good actions.

8. "To a woman, whether civilized or savage, I never addressed myself in the language of decency and friendship without receiving a decent and friendly answer. With man it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, and frozen Lapland,— over rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar,— if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so.

9. "And to add to this virtue (so worthy the appellation of benevolence), these actions have been performed in so free and kind a manner, that, if I was dry, I drank the simplest draught,[51] and, if hungry, I ate[52] the coarsest meal, from the hand of a woman, with the sweetest relish."

CXXXVII. — THE MARVELLOUS ART OF WRITING.

1. MR. MARINER, in the narrative of his visit to the Tonga Islands, in the Pacific Ocean, gives an interesting account of a native's astonishment at the art of writing. Shortly after the commencement of his captivity among these savages, Mr. Mariner had, in the hope of thereby obtaining his liberty, written a letter with a solution of gunpowder on a piece of paper which he obtained from one of the natives; this he confided to the care of a chief, with directions that it should be given to the captain of any ship which might appear on the coast.

2. Finow,* the king, however, having heard of this transaction, his suspicions were excited; and he immediately sent to the chief for the letter, and obtained it. When it

* Pronounced *Fee'-now*, the *ow* having the third compound vowel sound, as in house.

was put into his hands, he looked at it on all sides; but not being able to make anything of it, he gave it to Jeremiah Higgins, who was at hand, and ordered him to say what it meant. Mr. Mariner was not present.

3. Higgins took the letter, and, translating part of it into the Tonga language, judiciously represented it to be merely a request to any English captain, that might arrive, to interfere with Finow for the liberty of Mr. Mariner and his countrymen; stating that they had been kindly treated by the natives, but nevertheless wished to return, if possible, to their native country.

4. This mode of communicating sentiments was an inexplicable puzzle to Finow. He took the letter again and examined it, but it afforded him no information. He considered the matter a little within himself, but his thoughts reflected no light upon the subject. At length he sent for Mr. Mariner, and desired him to write down something.

5. The latter asked what he would choose to have written. He replied, put down me. He accordingly wrote "*Fee-now*" (spelling it according to the strict English orthography). The chief then sent for another Englishman who had not been present; and, commanding Mr. Mariner to turn his back and look another way, he gave the man the paper, and desired him to read what that was.

6. He accordingly pronounced aloud the name of the king; upon which Finow snatched the paper from his hand, and, with astonishment, looked at it, turned it round, and examined it in all directions. At length he exclaimed. "This is neither like myself, nor anybody else! Where are my legs? How do you know it to be me?"

7. And then, without stopping for any attempt at an explanation, he impatiently ordered Mr. Mariner to write something else. And thus he employed him for three or four hours in putting down the names of different persons, places and things, and making the other man read them.

8. This afforded extraordinary diversion to Finow, and to

all the men and women present; particularly as he now and then whispered a little love anecdote, which was strictly written down, and audibly read by the other, not a little to the confusion of one or other of the ladies present. But it was all taken in good-humor, for curiosity and astonishment were the prevailing passions. How their names and circumstances could be communicated through so mysterious a channel, was altogether past their comprehension.

CXXXVIII. — A KNOWLEDGE OF DRAWING TURNED TO GOOD ACCOUNT.

1. A CURIOUS occurrence took place in London not long ago, in which a rogue was outwitted. A bachelor gentleman, who was skilful in the use of the pencil, and could take likenesses well, was laid up in his apartments with gout in both feet. He could not walk, but was wheeled in his chair in and out of his sitting-room.

2. A well-known vă'gabŏnd, ascertaining the fact, watched till the bachelor's servant was sent upon a message. Then, entering through a door communicating with the kitchen, the vagabond walked up stairs, where, as he expected, he found the gentleman quite alone and helpless.

3. "I am sorry to see you in such a situation," said the rogue; "you cannot stir a step, and the servant is out." The gentleman looked up with surprise, and the rogue continued:[119] "It is excessively careless to leave yourself so exposed; for, behold the consequences! I take the liberty of removing this watch and the seals off the table, and putting them in my own pocket; and, as I perceive your keys are here, I shall unlock these drawers, and see what suits my purpose."

4. "Pray, help yourself," replied the gentleman, who was aware that he could do nothing to prevent him. The rogue did so, accordingly. He found the plate in the sideboard, and many other things that suited him; and in ten

minutes, having made up his bundle, he made the gentleman a low bow, and decamped.

5. But the gentleman had the use of his hand, and had not been idle. He had taken, with his pencil, an exact likeness of the thief; and, on the servant's returning soon after, he despatched him immediately to the police-office, in Bow-street, with the drawing, and an account of what had happened.

6. The likeness was so good, that the rogue was immediately identified by the runners, and was captured before he had time to dispose of a single article. He was brought to the gentleman two hours afterward, and identified. The property on him was sworn to, and in six weeks he was on his way to Botany Bay.

CXXXIX. — NAMES OF THE MONTHS.

1. THE months are twelve in number. We owe their names to the Romans. January has 31 days; February, 28 (in Leap Year, 29); March, 31; April, 30; May, 31; June, 30; July, 31: August, 31; September, 30; October, 31; November, 30, and December, 31.

2. January, the first month, was named after *Janus*, one of the Roman deities, who was said to have two faces, and to preside over time. One face was old, wrinkled, and weather-beaten; the other, young and fresh-looking. Of these faces, one looked backwards, and the other forwards; and hence January was placed at the beginning of the year, because with one face Janus seemed to be looking back on the old year, and with the other looking forward towards the new one.

3. February, the second month, is named from *Feb'ru-o*, I cleanse; the Romans being accustomed at this time to offer up sacrifices, in the vain hope of purifying themselves from their sins. March, the third month, at one time the

first month of the year, was dedicated to Mars, the god of war; and from him it had its name.

4. April, the fourth month, means the opening month, derived from the word *ăp-e-rī're*, to open; as at this period buds and flowers generally begin to expand. It is the only month in the year that has had a name given to it expressive of the appearances of nature. The other months are called after heathen deities, or Roman emperors, or according to their place in the calendar.

5. May, the fifth month, and June, the sixth month, have an uncertain derivation, but are said by some writers to have been so named by Romulus, the first King of Rome, in honor of the *Ma-jo'rēs* and *Ju-ni-o'rēs*, two classes of senators who assisted him in the government.

6. July, the seventh month, was so named by Mark Antony in honor of Julius Cæsar, who had performed the great service of reforming the calendar. August, the eighth month, was named by the Roman Senate in honor of Augustus, to whom we owe the completion of the improvements begun by Julius Cæsar.

7. September, the ninth month, has a name derived from *septem*, seven, because it was the seventh month after March. Several of the Roman emperors gave names to this month, in honor of themselves; but they were not so fortunate as Augustus in keeping their places in the calendar.

8. This month, and the three following,— October, the tenth month, from *octo*, eight; November, the eleventh month, from *novem*, nine; December, the twelfth month, from *decem*, ten,— retain their names unaltered, though the names no longer indicate their place in the year.

9. These names are better than if they were descriptive of any particular thing occurring in the months, or of the seasons, because they may be used in nearly all countries. Had the names been given on account of some natural appearance, they would only have been applicable to that climate for which they were first intended.

CXL. — NOTHING IS LOST.

The drop that mingles with the flood, the sand dropped on the sea-shore, the word you have spoken, will not be lost. Each will have its influence and be felt till time shall be no more. The influence you may exert by every word and deed is incalculable. It will not cease when your bodies lie in the grave, but will be felt, wider and still wider, as year after year passes away.

1. NOTHING is lost: the drop of dew
Which trembles on the leaf or flower
Is but exhaled to fall anew
In summer's thunder-shower:
Perchance to shine within the bow
That fronts the sun at fall of day;
Perchance to sparkle in the flow
Of fountains far away.

2. Nothing is lost; the tiniest seed
By wild birds bōrne, or breezes blown,
Finds something suited to its need,
Wherein 't is sown and grown.
The language of some household song,
The per'fume of some cherished flower,
Though gone from outward sense, belong
To memory's after hour.

3. So with our words; or harsh or kind,
Uttered, they are not all forgot;
They leave their influence on the mind,
Pass on, but perish not.
So with our deeds; for good or ill,
They have their power scarce understood;
Then let us use our better will
To make them rife with good!

J. T. Prince.

CXLI. — THE DYSPEP'TIC PATIENT.

1. AT one of the English watering-places there is a physician who has acquired a great name for cur'ing dys-

pepsia, or derangement of the digestive organs, though he does scarcely anything for his patients but cause them to eat and drink moderately, and take a little out-of-door exercise.

2. A heavy, middle-aged man came to him, one day, complaining that he was grievously out of order. The doctor soon learned that he was one of those numberless people who, having great wealth, perform all their movements in a carriage, and never deny themselves any luxury for which they have a desire.

3. He asked his patient to accompany him in a drive a few miles from town; to which the other consented. When the doctor had got about five miles into the country, he dropped his whip, and requested his patient to step out and pick it up.

4. As soon as the gentleman was out of the carriage, the doctor wheeled about, and set out on his way back to town, first looking over his shoulder and laughingly telling his patient to find his way back on foot, by which means he would probably have a good appetite for dinner. This was the first step to a complete cure of the complaint.

5. A gentleman in similar circumstances applying for advice to an eminent but eccentric surgeon in London, the only reply he obtained was, "Live upon sixpence a day, and earn it." Though oddly spoken, this was unquestionably the very thing the patient ought to have done.

CXLII. — A VILLAGE OVERWHELMED.

1. MANY feet under the rough rocks on which the church of Gold*au*,[36] in Switzerland, now stands, is a buried village. It was overwhelmed by the fall of a mountain in the year 1806. The mountain that did this mischief was a staid, grave pile two miles away, and was so little distrusted that

it was covered, like the rest of the hills around, with pastures, and huts, and grazing cattle.

2. Any ge-ol'ogist would have hesitated to live upon it, however; for, though the whole long slope from Goldau to the distant summit was of firm rock, covered by rich soil, deep underneath this was a treacherous stratum of clay. Yielding to the temptation of the autumn rains, this mountain took a drop too much. It lost its gravity — staggered — fell. The clay became slush, and down the greased ways the whole vast mass slid upon the valley.

3. Any one who has seen a large vessel launched can conceive, perhaps, what im'petus a mass of rock, of the weight of millions of loaded ships, would get in sliding a distance of two miles down a slope five hundred feet high. But it is almost impossible to conceive of the desolation scattered before it. The whole broad valley, for a distance of four or five miles, and a breadth of two or three, was filled with ghastly rubbish. The sky was utterly blackened by a cloud of flying stones and dust.

4. High up the opposite side of the valley, where, if nature had issued tickets, a spectator would have taken his place without hesitation to witness the convulsions, volleys of immense rocks were hurled like grape-shot, carrying all before them. The church bell of Goldau was found knocked a mile, and one village chapel was swept half a league from its foundation. Of those who were immediately exposed, only three escaped.

5. Four hundred and fifty men, women and children, were buried alive in the mass; and more than three thousand buildings disappeared. Nature has drawn a partial screen of moss and grass and bushes over the chaos in the valley, and man has built a road over it, and a church and a tavern on the site of the principal village destroyed; but the mountain side is bare and scathed, and the terrible ruin will be forever evident.

CXLIII. — KNOWLEDGE.

1. "WHAT an excellent thing is knowledge!" said a sharp-looking, bustling little man to one who was much older than himself. "Knowledge is an excellent thing! Knowledge is power!" repeated he; "my boys know more at six and seven years of age than I did at twelve.

2. "They can read all sorts of books, and talk on all sorts of subjects. The world is a great deal wiser than it used to be. Everybody knows something of everything now. Do you not think, sir, that knowledge is an excellent thing?"

3. "Why, sir," replied the old man, looking gravely, "that depends entirely upon the use to which it is applied. It may be either a blessing or a curse. Knowledge is only an increase of power, and power may be a bad as well as a good thing."—"That is what I cannot understand," said the bustling little man. "How can power be a bad thing?"

4. "I will tell you," meekly replied the old man; and thus he went on: "When the power of a horse is under restraint, the animal is useful in bearing burdens, drawing loads, and carrying his master; but when that power is unrestrained, the horse breaks his bridle, dashes his carriage to pieces, or throws his rider."—"I see! I see!" said the little man.

5. "When the water of a pond is properly conducted by trenches, it renders the fields around fertile; but when it bursts through its banks, it sweeps everything before it, and destroys the prod'uce of the field."—"I see! I see!" said the little man; "I see!"

6. "When a ship is steered aright, the sail that she hoists[68] enables her the sooner to get into port; but if steered wrong, the more sail she carries, the further she will go out of her course."—"I see! I see!" said the little man; "I see clearly!"

7. "Well, then," continued the old man, "if you see these things so clearly, I hope you can see, too, that knowledge, to be a good thing, must be rightly applied. God's grace in the heart will render the knowledge of the head a blessing; but, without this, it may prove to us no better than a curse."—"I see! I see! I see!" said the little man; "I see!"

CXLIV. — ON READING WELL.

1. In the delivery of their own feelings, opinions and wishes, by speech, in their ordinary intercourse with one another, all men are elocutionists. In earnest conversation, we all feel what we say; and, consequently, even the most ignorant person may at times so emphasize his words, or elevate and lower the tones of his voice, as to produce some of the effects of eloquence.

2. It is when people begin to read aloud the sentiments and opinions of others, that they depart from this natural eloquence, and sink into a listless, monot'onous drawl, without grace, modulation, emphasis, or energy.

3. The first requisite for good reading, therefore, is to *feel* what the author says. If you will labor to understand his meaning, and then articulate distinctly, and bestow your pauses and emphasis aright, you will conquer nine tenths of the difficulties in the way.

4. A person may, however, fully comprehend the meaning of what he is to read, and yet, from a bad mode of managing his voice,— from an impure articulation or inaccurate pronunciation,— he may fail to please, or even to be understood.

5. Good reading or speaking may be considered as that species of delivery which not only expresses the sense of the words so as to be merely understood, but, at the same time, gives them all the force, beauty and variety, of which they are susceptible.

6. The best posture for reading aloud is an upright, standing one. In sitting, the muscles of the chest cannot work so freely. If your posture is a sluggish, unhandsome one, your reading will be likely to resemble it. A reader must be in earnest, and must show it by his attitude.

7. I hope you will not undervalue the importance of reading and speaking well. It is by the power of speech that we are mainly distinguished from the brutes. How important to cultivate a faculty so noble and so powerful for good uses! How important to acquire in early youth an accurate habit of articulation, and lay the foundation for those graces of elocution, which, under good instruction, practice will supply!

8. To read and speak with elegance and ease
Are arts polite that never fail to please;
Yet in those arts how very few excel!
Ten thousand men may read — not one read well.
Though all mankind are speakers in a sense,
How few can soar to heights of eloquence!
The sweet melodious singer trills her lays,
And listening crowds go frantic in her praise;
But he who reads or speaks with feeling true
Charms and delights, instructs and moves us, too.

PART III.

AN EXPLANATORY INDEX

OF

WORDS MARKED FOR REFERENCE WITH THE INITIALS IN THE PRECEDING PAGES; ALSO OF NAMES OF AUTHORS, &c.

AC-COU'TRE (ac-coot'er), to dress.

ACTION. A person is said to bring an action when he appeals to the laws to do him right.

AD'AGE, an old saying; a proverb.

ADDISON, JOSEPH, a celebrated English writer, born 1672; died 1719. Extracts from his writings, pages 57, 90, 134.

AF'RIC, a poetical name for Africa.

AG-GRESS'OR, one who begins an attack.

AL-GE'RIA, the name given to Algiers since its occupation by the French.

AL'LAH, the Arabic name of the Supreme Being.

AL'PHA-BET, the letters of a language. The name is borrowed from the Greek language, in which *alpha*, *beta*, are the first two letters.

AMERICA, THE DISCOVERY OF, page 96.

ANDERSEN, a Danish writer, page 55.

ANON. An abbreviation of Anonymous, meaning without a name. There is an adverb *anon*, meaning quickly.

AR'CHI-TECT (ar'ki-tekt), a professor of the art of building.

A-RITH'METIC, the science of numbers. It is from a Greek word, meaning the art of numbering.

AR'MOR-ER, on board of a ship, the person who takes care of the arms.

AS-KANCE, sideways; toward one corner of the eye.

ATE, the preterite of the verb *to eat*. It is pronounced *āte* by Webster and Worcester; *ĕt*, by Smart and others.

AT-TEN'U-ATED, made thin or slender.

AY. This adverb, meaning *yes*, is expressed by the first elementary sound (see p. 11) and the fifth, thus, *ae*. Do not confound this word with *aye*, meaning *always*.

BAG'DAD, a city of Asiatic Turkey on the river Tigris; formerly the capital of the great empire of the caliphs.

BAYLY, T. H., an English poet, born 1797; died 1839. The Veteran, by, 119.

BELGRADE, the capital of the principality of Servia, in Turkey.

BOTANY BAY, a bay of the Pacific Ocean, on the east coast of Australia.

BOU-AKAS. Pronounced Boo-a'kas; the first *a* like that in *father*. See p. 136.

BOU-LOGNE (boo-lōn'), a seaport town of France, on the English Channel.

BRAKE, a place overgrown with shrubs and brambles.

BRU'IN, a familiar name given to the bear; from the French *brun*, brown.

BUOY (bwoy), a floating mark. On shipboard the pronunciation is *boy*.

BURG'LAR, a thief that enters a house by night.

CADI (ka'de), a Turkish judge.

CALIPH (ka'lif), the title of certain sovereigns, who succeeded Mohammed.

CA-NINE' (ka-nine'), pertaining to a dog.

CAP'SU-LA, a capsule; the seed-vessel of a plant.

CHAMBERS, ROBERT, a Scottish writer and publisher. Extract from, p. 75.

CHANNING, WM. E., a celebrated American clergyman, born 1780; died 1842. Extract from, p. 160.

CHANT-I-CLEER, a cock; a loud crower.

CHATHAM, LORD, a great English orator, born in 1708; died in 1778. Extract from, page 158. His son, to whom he addressed the advice on page 146, was the renowned Wm. Pitt.

CHILD, MRS. L. M., an American writer. Extracts from, 83, 126.

COL'ONISTS, a body of people who go from the mother country to till and inhabit some distant place.

COOK, CLARENCE, an American writer. Abram and Zimri, by, p. 167.

COM-BUS'TI-BLE, capable of being burnt.

COM-PEN-SA'TION, amends.

COM-PET'ITOR, one who strives for a thing with another.

CON-STAN-TI-NO'PLE, the capital of the Turkish empire.

COWPER, WM., one of the best of English poets, born 1731; died 1800. Extract from, 46.

CRI-ME'A, a peninsula in the southern part of Russia. Pronounced by Webster, Cri'-me-a.

CRIT'I-CISE, to judge; to play the critic.

CRO'CUS, an early flower, of which there are

several varieties, yellow, white, purple and blue. It is very hardy, appearing in spring soon after the snow has melted.

CROTCH, a hook; the fork of a tree.

CUB, the young of a bear or fox.

CUL'PRIT, an offender against the law.

CUTH (koot), a village in the north of France.

DAGUERRE (dah-gair'), a Frenchman; one of the inventors of the daguerreotype.

DAISY (da'ze), a spring flower, called by the old English poets *day's eye*, whence its present name.

DARLING, GRACE. See an account of, page 62.

DER'VIS, a Turkish monk.

DES-POT'IC, absolute; arbitrary.

DI'A-MOND, the most valuable of all gems. Sometimes pronounced *dī'mond*.

DIOGENES (di-oj'e-nēs), surnamed the Cynic; a celebrated philosopher of ancient Greece.

DIPTHONG (pronounced dif'thong by Webster, dip'thong by Walker), a union of two vowels in one sound.

DIS-IN-GEN'U-OUS-NESS, unfairness; mean cunning.

DI-VERGE', to tend various ways from one point.

DOCILE (dōs'sil; though Webster says dō'sil), teachable.

DOCK, the place where a criminal stands in court.

DODDRIDGE, PHILIP, an English clergyman, born 1702; died 1751. Poetry by, p. 69.

DRA'MA, or drăm'a, a theatrical entertainment.

DROUGHT (see paragraph 65, page 21), dryness; want of rain.

EL-O-CU'TION, the power of speech generally; pronunciation or delivery.

ELWOOD, poetry by, page 180.

EP'I-CURE, a person fond of luxurious living.

ERE (pronounced *āre*, rhyming with care), before; sooner than. This word, being pronounced like *e'er*, a contraction of *ever*, is sometimes confounded with it.

EX-TRAOR'DI-NA-RY (eks-tror'de-na-re), not ordinary; unusual.

FA-CE'TIOUS, witty; lively.

FAIN, glad, or gladly. It may be either an adjective or an adverb.

FAIR, a stated market.

FIRTH a frith or strait of the sea.

FLEDG'LING, a young bird just fledged.

FO'CUS, the point of convergence, where the rays of light meet.

FRAC'TIOUS, cross, peevish.

FRANC, a French coin, the value of which is about nineteen cents.

FRUC-TI-FI-CA'TION, the act of bearing fruit.

FUS'TIAN (fust'yan), a kind of coarse cloth. The word also means a high-swelling, worthless style of speech.

GE-OM'E-TRY, the science which treats of the properties of measured space. It literally means the art of measuring the earth.

GERHARDT, a German writer. Poetry by, 113.

GILFILLAN, R., a Scottish poet. See his Hymn to the Setting Sun, page 198.

GILPIN, WILLIAM, an English clergyman, born 1724; died 1803. Extract from, 87.

GOLDSMITH, OLIVER, a favorite writer, born in Ireland in 1731; died 1774. Extract from, p. 175.

GOULD, HANNAH F., an American writer. The Crocus, by, p. 120.

GRIMM, a German writer for the young. See p. 35.

HAM'MOCK, a swinging bed.

HAYLEY, WILLIAM, an English poet, born in 1745, died 1820. He was the friend and biographer of Cowper. See verses by him on page 66.

HEBER, REGINALD, Bishop of Calcutta, was born in England in 1783, died in 1826. The Spring Journey, by, p. 57.

HEIGHT, summit, ascent. The word is spelled *hight* by Webster.

HERB. This word is pronounced *erb* by Walker and Webster; *herb* by Smart, Sheridan, and others.

HOM'I-CIDE, a man-slayer; also the killing of a man by the hand of man. Homicide may be legally justifiable, as where a man slays another in self-defence; but homicide with premeditated malice is murder.

HOWITT, MARY, an English lady, who has written much, and well, for the young. For poems by her, see pages 49, 63, 90, 96.

HOWITT, WM., an English writer, the husband of Mary. The Wind in a Frolic, by, 82.

HULK, the body of a ship; an old vessel.

HUM'BLE. Both Webster and Worcester are in favor of sounding the *h* in this word. But some authorities drop it. The best modern usage retains the sound of the *h*.

HU'MOR. Webster and Enfield retain the sound of the *h* in this word; Walker and Worcester pronounce it *yū-mur*.

IM-PE'RI-AL, relating to an empire or an emperor.

IM-PER-TURB'A-BLE, that cannot be disturbed.

IMPORT (im-pōrt'), to bring from abroad.

IM-POR-TUNED', teased, solicited.

IM-POV'ER-ISHED, made poor.

IN-CEN'TIVE, a motive, inducement, spur.

IN-CLEM'ENT, severe, cold, stormy.

IN'DI-GENT (in'di jent), poor, needy.

IN-FAL'LI-BLE, not capable of erring; certain.

IN-GE'NIOUS, skilful; able.

IN-TENSE', strained; having the powers increased to excess; ardent.

IN-VOL'UN-TA-RI-LY, not by choice or will.

IN-VOL'UN-TA-RY, not voluntary; not willing.

IRVING, WASHINGTON, a distinguished American writer, born in the city of New York, in 1783. Scott and his Dogs, by, 88. Early Habits of Washington, 188.

KAM-TSCHATK'A, a peninsula projecting from the north-eastern parts of Asia into the Pacific Ocean. It belongs to Russia.
KO-PECK', a Russian coin, about the value of a cent.
KRUMMACHER, a German clergyman. Extract from, 120.

LACEDEMONIANS (lăs-se-de-mo'ni-anz), a people of ancient Greece, celebrated for their independence and frugal habits.
LACK'EY, a servant; a foot-boy.
LAIRD, a Scottish name for the lord of a manor or landed estate.
LA'MA, a South American quadruped, used as a beast of burden. It feeds on grass and herbs.
LAMB, MISS, an English writer. The Blind Girl, by, page 101.
LEA (lē), a meadow; a pasture.
LEDYARD, JOHN. See page 200.
LEG'IS-LA-TURE (led'jis-lā-yur), a body of men in a state or kingdom, having power to make or alter the laws.
LE'-NI-EN-CY, mildness; mercifulness.
LEYDEN, JOHN, a Scotch poet, born 1755; died 1806. Poem by, 85.
LIEGE (lē-ăzh'), a city of Belgium.
LIEUTEN'ANT. Pronounced *lū-ten'ant*, *lef-ten'ant*, or *lĕv-ten'ant*.
LIV'ER-Y, a particular garb or dress.
LON-GEV'I-TY (lon-jĕv'i-ty), length of life; long life.
LU'NAR, relating to the moon. From the Latin word *luna*, the moon.
LYONS (lī'onz), a famous manufacturing city of France.
LYTTON, SIR E. BULWER, an English poet, writer, and statesman. Poem by, p. 174.

M'CARTHY, D. F., an Irish poet. See p. 54.
MACKAY, CHARLES, an English editor and poet. Poem by, 101.
MACNISH, ROBERT, a Scottish poet, born 1802; died 1837. Poem by, p. 90.
MADEIRA (ma-dē'ra), an island in the Atlantic Ocean, about four hundred miles from the north-western coast of Africa. The canary-bird is found wild in this island.
MAN'DI-BLE, the jaw. a term applied to the upper pair of jaws in insects.
MANŒUVRE (ma-nū'ver), a stratagem.
MAN'U-SCRIPT, a written book or paper.
MARRYAT, CAPTAIN, an English nautical writer. Extract from, page 147.
MENAGERIE (men-azh'er-ē), a collection of foreign animals; a place for them.
ME-THOUGHT, an old phrase for *I thought*.
MIN'IS-TER. In England the high officers of the government are called ministers.
MITFORD, MISS, an English writer, born 1785; died 1855. Poem by, 86.
MOD-U-LA'TION, the regulation of the voice.
MONK (munk), a religious recluse.
MON'O-SYL-LA-BLE, a word of only one syllable.
MORE, HANNAH, an English authoress, born 1744; died 1833. See pp. 144, 145.
MUS-KET-EER', a soldier who bears a musket.
MUZ'ZLE, the mouth of anything; also a fastening for the mouth.

NAPOLEON, a gold coin having the image of Napoleon.
NA'TAL, pertaining to birth.
NERO, a Roman emperor, notorious for cruelty and profligacy.
NEWGATE, a jail in London.
NEWTON, SIR ISAAC, a great philosopher, born in England in 1642; died 1727. He made some of the most wonderful discoveries in science.

OB-LIQUE'LY (ob-lēk'ly), not directly
OB-LIT'ER-A-TED, rubbed out; effaced.
OB TUSE', not pointed; blunt.
OSBORNE, an American writer. See pages 50, 121, 190, 195.
OS-TEN-TA'TIOUS, fond of display.

PAGE, a boy-servant.
PAR'AL-LEL, lying even or side by side with another thing, and preserving always the same distance.
PAR'A-LYZED, struck as with palsy.
PARDOE, MISS, an English writer. See p. 151.
PARK, MUNGO, a celebrated Scottish traveller, born 1771; died 1805. See an extract from his travels in Africa, page 199.
PAR'LIA-MENT (par'le-ment), the legislative assembly of Great Britain and Ireland.
PA'TRI-ARCH, the head of a family. The reference, page 69, is to Genesis, chapter 32, verses 24, 25, 26, &c.
PEN'DENT, hanging; jutting over.
PENN, WILLIAM, was born in London in 1644, and died 1718. He attached himself early in life to the society of Friends, or Quakers. From him the State of Pennsylvania has its name. See a dialogue, extracted from an account of his life, page 162. He was kept in prison six months for preaching on the occasion referred to.
PET'AL, a flower-leaf, as distinguished from the leaf of the plant.
PIERRE LA RAMEE. Pronounced *Peer-lah-Rah-mā'*. See page 127.
PLATO, a celebrated Greek philosopher, born in Athens, 429 years before Christ.
PLOUGH. This word is often spelled *plow*.
PORTUGUESE (por-tū-geez'), belonging to Portugal.
PRE-SERVES', places set apart for the preservation of game.
PRI'OR, the head of a monastery, or place where monks reside.
PRI-VA-TEER', a private armed ship.
PROB'I-TY, honesty; truthfulness.
PRO-PUL'SION, the act of driving forward.
PRO-VIN'CIAL, belonging to a province; rude, unfashionable.
PUN-CHI-NEL'LO, a buffoon; a punch

QUA-DRILLE (*kwa-drĭl'*), the *a* as in *fall*; also pronounced *ka-drĭl'*, the *q* as in *father*), a kind of dance.
QUAY (kē), a wharf or artificial bank by the side of the sea or of a river.
QUIRE, a bundle of paper containing twenty-four sheets.

RACK, thin vapors in the air.
RAMP, to leap, spring, or sport.
REINICK, a German writer. Extract from, 33.
RE-LAX', to unbend; be diverted.
RENNES (rĕn), a city of France.
RE-PEAL', to undo; take back.
RET'I-NUE, a train of attendants.
RE-TRACT', to unsay; recall.
REY'NARD, a nickname for the fox.
ROE, a small species of deer.
ROOK, a bird resembling the crow; but it feeds on insects and grain, and not, like the crow, on carrion.
ROUTE, the way of a journey. The *ou* of *route* has either the sound of *oo* in *food* or *ou* in *house*.
RU'BLE, a silver coin of Russia, worth about seventy-five cents.
RUS'TIC, relating to the country; also an inhabitant of the country.

SCEP'TRE (sep'ter), a staff borne by kings. Spelled *scepter* by Webster.
SCOTT, SIR WALTER, a famous Scottish writer, born 1771; died 1832. Anecdotes of, p. 88. Poem by, 184.
SCRIP'-TURAL, contained in the Scriptures.
SECT, a body of men who follow some teacher, or are united in some belief.
SER'GEANT, a petty officer in the army.
SER'VIAN, a native of Servia; a country of mountains and valleys, lying on the river Danube.
SET'TER, a dog that starts birds for sportsmen.
SHEIK (sheek or shāke; according to Webster, the latter is more nearly the Arabic pronunciation), an Arab chief.
SNAG, a tree having its roots fastened at the bottom of a river.
SOLIL'O-QUY, a discourse to one's self.
SQUIR'REL. Pronounced *skwĭr'rel*, or *skwŭr'rul*. The former mode is the more proper.
STIR'RUP. Pronounced *stĭr'rup*, or stŭr'up. The former is the more proper mode.
STONE'CROP, a plant which grows on rocks and dry places.
SUA'BIA (swa'bi-a), the old name of a part of Germany.
SUB-STRA'TUM, a stratum, or layer, lying under another stratum.
SUB'TER-FUGE, that to which a person resorts for concealment; a trick.
SUF'FRAGE, a vote; the united voice of a body of men.
SU-PER-AN'NU-A-TED, disqualified by age.
SU-PER-CIL'IOUS, proud; overbearing.
SWORD. Pronounced sōrd, or swōrd.

TAP-ROOM, a place where beer is served from the tap.
TAYLOR, JANE, a favorite writer for the young; born in London in 1783; died 1823. Poem by, page 72.
TECUMSEH. Anecdote of, 165.
TER-RES'TRIAL, earthly.
THATCH, straw laid on a house-top.
THERE'FORE, pronounced ther'fōre; the *er* rhyming with *her*. See ¶ 71, Part I.
TOWARDS. Pronounced *tō'ardz*.
TRA-DI'TION, a story transmitted by word of mouth from age to age.
TRAN-SCEND'ENT, excellent; preëminent.
TRI-BU'NAL, a judge's seat.

UL'TI-MATE-LY, in the end.
U-NA-NIM'I-TY, the state of being of one mind.
UN-EM-BEL'LISH-ING, omitting to deck out or add to a thing or story.

VAL'ET (pronounced văl'la; also *văl'et*), a waiting servant.
VAS'LET, a knight's follower; a servant.
VEN-TI-LA'TION, the act of fanning with wind, or ventilating.
VER'NAL, pertaining to the spring-time.
VET'ER-AN, an old soldier.
VI'ANDS, food; meat dressed.
VIZIER (vĭz'yer *or* vĭz-yēr'), a Turkish minister of state.
VOL'A-TILE (vŏl'a-tĭl), flying; lively.
VOLTA, an Italian, born 1745; died 1826. He made some important discoveries relating to the development of electricity in metallic bodies. Volta's pile, or the Voltaic pile, is an apparatus for producing galvanic electricity.

WAR'RIOR (war'yur), a soldier.
WASHINGTON, GEORGE. See pages 65, 81, 188.
WEBSTER, DANIEL, one of the greatest of American statesmen; born in New Hampshire in 1782; died 1852. Extract from, 91.
WHERE'FORE. The *e* before *r* in this word has the sound of long *a* before *r*, as in *care*.
WIDOW. The allusion to the widow's two mites is to St. Mark, chapter 12, verse 42.
WILMSEN, a German writer. Extract from, p. 59.
WI'LY, cunning; sly.
WIND, air in motion. The *i* in this word is sometimes pronounced long in poetry.
WORDSWORTH, WILLIAM, one of the best of English poets; born 1770; died 1850. Poems by, 48, 53.
WOUND, a hurt given to the body. The *ou* in this word may either have the sound of *oo* in *food* or *ou* in *house*.

YACHT (yŏt), a vessel of state or pleasure.
YARD-ARM, either half of a ship's yard, or cross-spar on which the sail is suspended.
YEA. Pronounced yē, or ya. Webster and Walker prefer the former mode.

ZO'DI-AC, an imaginary zone or belt in the visible heavens, which is divided into the twelve signs, and within which are the apparent motions of the sun and moon